

The Catholic Educational Review

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RELIGION FIRST IN CATHOLIC SCHOOLS*

"Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ." *Colossians, II, 8.*

Representatives of the Catholic Educational Association:

The diocese of Pittsburgh bids you a hearty welcome, and thanks you for coming here with your convention. In this grim and rugged industrial centre of the mills and mines of Western Pennsylvania you will receive a cordial welcome from the generous and hospitable people of all classes and creeds.

Nowhere will those who differ from us in belief be found more interested in a convention which brings together the representatives of every department of Catholic schools from the primary to the university, or better disposed to learn from authoritative sources and judge with fairness the reasons why Catholics build and maintain their own schools and the principles which differentiate Catholic schools and Catholic education from systems which attempt to compromise with every sect and endeavor to accommodate themselves alike to belief and unbelief. In Pittsburgh the delegates will find grati-

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fying evidences of progress and activity in Catholic schools.

On every hand are Catholic churches, schools, and institutions of charity which testify to the zeal and energy of our people in the cause of religion and education. In this city with a Catholic population of 180,000, there are seventy-four Catholic churches, fifty-seven parochial schools with nearly twenty-four thousand pupils enrolled; that is, more than one-fourth of the school children of the city of Pittsburgh are in Catholic schools, and before this decade ends, when all our parishes have their own schools, over thirty-three per cent of the children of this city will be educated in Catholic schools. There are 48,905 pupils in the Catholic schools of the diocese. What is being done in Pittsburgh is being done in other dioceses. Surely and steadily is the system of religious schools represented by this convention being built up and perfected in every part of the United States.

The great question of our day is the question of education. Education forms men and nations and that system of education is best which gives man the true ideal or conception of his relations to God, to society, and to the world around him.

True education is the full development and the right guidance of man in the way of duty to his last end. The Catholic Church declares that to educate man as man, is to draw forth, cultivate, train and direct all the powers and faculties that God has given him. It prepares man to seek knowledge from the lowest order to the highest truths on earth and to contemplate infinite wisdom and goodness in heaven. It fits man for the battle of life by moulding him to God's service in this world and in the next.

Hence the instruction or development of intelligence or intellect is not the whole end of education. To be com-

plete it must draw out, form, cultivate and strengthen all the powers and faculties of man and train him to use these noble endowments for the highest purposes of life.

Education, to be worthy of the name, trains the faculties of the intellect to grasp and contemplate the truth; it trains and disposes the affections of the heart to desire and cling to the beautiful and the good. It restrains and purifies the passions; it teaches the will to yield to reason and obey the dictates of conscience in doing right and avoiding wrong. The unequal development of man is not education. No process that does not take into account the present and the future, the temporal and the eternal, can claim to be philosophical, complete or desirable.

The whole man, the image of God, the immortal being with dread responsibility, is to be formed, strengthened and perfected, body and soul, mind and will, heart and conscience.

The American people are awakening to the fact that something more than mere utilitarian knowledge is needed to build up a just moral character in man and lay a solid moral foundation for good citizenship in this nation.

The Catholic Church, guided by superhuman wisdom and the experience of long centuries, declares that mere intellectual instruction will not prevent crime, make men honest and chaste, or insure the sanctity of the home or the security of the state. If there is a duty of self-restraint, or an ethical duty of any kind to be done, there must be back of it a religious truth to be learned, so that morality in action and truth in religion are inseparable. Without religion there is no such thing as fixed principles of morality. Ignore religion and the power that sustains and the authority that sanctions all laws of human conduct are wanting. To exclude religion from education is

to exclude morality. Morality not only means duty, but it also means obligation. It points out our duty and tells us the reason why we should do our duty. The reason why we are bound to be moral at all, or why some actions are to be designated as good and some as bad, cannot be determined or taught without religion. Moral duty is a law which binds the conscience, the source and sanction of that law is God. There is then no morality or obligation to obey conscience without religion which teaches us the existence and the revelation of God and the obedience which we owe to our Supreme Law-giver and Judge.

In other words, "Morality needs a divine sanction and the obligation enforcing it must come from God." Knowledge is one thing, virtue is another. Education without religion may make a professor of mathematics or chemistry, it cannot make the Christian. "Quarry the granite rock with razors or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passions and the pride of man."

An education which does not bring man nearer to God is a failure, and if, in any way, it leads him away from God and his everlasting destiny, it is a curse. "For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy of God; for it is not subject to the law of God neither can it be." (Rom. VIII, 6, 7.)

Catholics hold that any system of public instruction that ignores religious training is defective, and while the Church claims no jurisdiction over outsiders, and does not interfere with them in the education of their children, she does claim a lawful right to exercise guidance and control over the education of her own members whom she

has to instruct in the truth, warn against error, and guide to salvation.

The Christian child has a right to a Christian education. By baptism the child is incorporated with the Church and made a member of the Christian family. If he is to grow up in Christian faith and virtue, he must be taught from the dawn of reason to know his heavenly Father and trained in all the religious duties and qualifications that fit man to serve God and seize the everlasting inheritance promised to those who walk in the way of the Lord's Commandments. "Now this is eternal life: that they may know Thee, the only True God, and Jesus Christ, whom Thou hast sent." (John, XVII, 3.) Religious knowledge, therefore, is the first and principal science to be studied.

Religious knowledge does not consist in simply learning the sacred name of the Infinite Being and a few verses from the Bible. Religious worship and service imply more than an hour of instruction once a week in Sunday School.

"Religion is not a study or an exercise to be restricted to a certain place or a certain hour; it is a law and a faith, that ought to be felt everywhere."

Nor can religious instruction be left entirely to the home, for the children of careless and indifferent parents are neglected at home and rarely found in Sunday School. That thousands of American homes fail, and fail utterly as schools of religious instruction, is evident from the creedless and churchless millions and the increase of crime among natives of these United States.

When home training is not altogether neglected, the burden of religious instruction is usually placed on the mother. The father seldom realizes his duty, and often the mother is not able, for many reasons, to devote the time and attention required for the proper instruction of

children in religious truths and conduct, and the whole work and responsibility falls on the one hour or two given in the week to catechism in the church. One hundred and sixty-seven hours given to the things of this world and one hour to "seek the kingdom of God and his justice." Fifty-two hours in the year to learn the truths that count for eternity and eight thousand seven hundred and eight (8,708) hours to learn and gather the things of time.

No wonder that religion has so little part in the lives of millions when it has so little share in their education. To exclude religion from the schools of a nation means to exclude religion from the life of a nation. We cannot gather grapes of thorns or figs of thistles. A religious people can never spring from unreligious schools.

The Catholic Church, sensible of its mission to save souls in an agnostic and materialistic society, meets the conditions by employing the home, as far as possible, the Sunday School, the sermon, and all the agencies of Sunday services; but she goes further and gets down to the only fundamental and adequate system by establishing parish schools, colleges, and universities, where, hand in hand with all secular sciences, the knowledge of God and of divine things is taught.

Mr. Balfour, the late leader of the Conservative Party in England, expressed admirably the conviction of Catholics: "I have always cherished the hope that our elementary state schools eventually would be so conducted as to secure to every child the kind of religious instruction his parents desire him to receive. This is the sole solution that appeals to me as strictly compatible with our ideas of religious liberty, of parental responsibility, and of the primordial necessity of religious training in children's education. I hold it to be an evil, aye, the greatest of all evils, to permit children to be brought up in

schools in which no provision was made for religious formation. And I solemnly express today my hope that England will never accept the responsibility of public instruction without religion."

The experience of wise governments is that loyalty and patriotism must be based upon religious faith. Unless we recognize in rulers, even when elected by the people, something more than mere delegates of the people, unless we see in them human instruments of an authority delegated from God himself, reverence and obedience to the state will not long endure. When the religious principle of reverential obedience to civil rulers because they rule *in God's Name* is gone, disloyalty, sedition and rebellion become legitimate whenever expedient, and with the disappearance of reverence for authority from civil and social life, it will also disappear from the family circle and from the schools. Parents and teachers will be regarded as adults whom the young heed because disobedience does not pay; without religion the old idea of obedience as a moral virtue and as a duty to God's own representative is devoid of power to bind the human will.

The Father of our country recognized this great truth, and in his farewell address to the American people spoke these memorable words:

"Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

And again: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars to human happiness, these first props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish

them. A volume could not trace all their connections with public and private life. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligations deserts the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion."

If religion is to influence the community it must fashion the minds of the young. Children who are trained to pray, to go to church regularly, to respect the ministers and ceremonies of religion, to believe in God, to hear and obey the Church, can never escape altogether from the impressions and habits of such training. But children who attend a school that has no positive religious character or color and no supernatural basis for moral teaching, naturally grow up indifferent to everything but the pleasures and profits of this world. The separation of creed and conduct, of definite religion and education in school, does not mean that the school is non-sectarian. It really means that the people are heavily taxed to support schools in favor of one class, and that privileged class are the agnostics. Because an unreligious system of education is satisfactory to an agnostic or an infidel is no reason why it should be accepted by a Catholic when he is free to build and support schools which his children may attend with quiet conscience and without peril to their faith.

Our parish schools, animated by a laudable spirit of rivalry and strengthened by the opposition of bigotry which they arouse, are giving their pupils the best equipment for commercial, civic and domestic life by establishing the principles of religion as the foundation of justice, obedience to law, reverence for authority, loyalty and patriotism, for without spiritual righteousness the moral

attributes of true citizenship and upright living are not to be found.

The teachers in these schools are the most unselfish and devoted body of women and men in the teaching profession; teachers, as a rule, who have chosen to wear the religious garb and dedicate themselves to the arduous and ill-requited labor of Christian education solely for the love of God and the salvation of souls. Their work is truly apostolic and deserves our deepest gratitude. They are true church-builders, for they contribute a large part of the growth and strength of the Church of Christ in this country.

The Catholic school system is being built up and maintained by sacrifices which our fellow citizens know little of—in many cases the sacrifices of hard-working fathers and mothers who pay their proportionate share of taxes to support schools for the children of their neighbors, and also bear the burden of building and maintaining Catholic schools in order that with the best secular education their children may receive a complete Christian education, and that Christ's truth and grace may be ingrained in their being as the guiding principles of their lives. While no useful branch of knowledge is neglected and the standard of proficiency is up to the average of other schools, the pupil is constantly surrounded with all the safeguards and helps which religion affords. Everything that tends to chasten the senses and elevate the soul is made use of in the Catholic system of training the child. Sacramental graces, Scripture lessons of faith and piety, pictures of holy scenes and persons, sacred statues, prayers, singing hymns, all are constantly and largely mingled with every element of human education, that the heart may be formed as well as the mind, and that the will may be strengthened as well as the intellect in the soul of man. How much better are such schools for

Catholics than schools in which every distinctive Catholic sentiment is suppressed, every Catholic prayer and practice prohibited, every Catholic doctrine rigidly excluded. For some reason we have not sufficiently represented the imputation that the Catholic school system is un-American and that an unreligious school is distinctly American. Nothing could be farther from the truth. A system of public education which pleases secularists, skeptics, free-thinkers and atheists by excluding definite Christian Doctrine, does not deserve the name American. The foundation stones of all Christian civilization are religious schools. Destroy the foundation and the structure falls.

The first schools established on this Western Hemisphere were Catholic schools to civilize and educate the Indians. At the promptings of the saintly bishop Las Casas, in 1516, Spain legislated for the establishment of schools and churches in every settlement of New Spain. As in the early civilization of every country in Europe, so in the first schools of the New World, the teachers wore a religious garb, lifted up the sacred symbol of Redemption and hung it on the walls of the schools; the sign of the cross was made in the name of the Blessed Trinity; the names of Jesus and Mary were invoked, the spiritual power of the sacraments purified and strengthened, and the light and life and liberty of Catholic truth and piety filled all hearts with peace and joy. The religious garb and emblems of Christianity are not of yesterday. They were old and familiar in the schools of Europe before Columbus sailed from Palos on his voyage of discovery. They have an honorable history if not a prescriptive claim of four hundred years of unbroken service in American schools. The oldest university in the Western Hemisphere is the Catholic University of San Marcos in Lima, Peru, founded in 1551; fifty-six

years before the English settlers landed in Jamestown; fifty-eight years before Hudson sailed into the Bay of New York, and sixty-nine years before the *Mayflower* touched the shores of New England. Two years later, and seventy-three years before a university was proposed in New England, the Catholic University of Mexico was opened. Catholic schools were founded within the present limits of the United States in Florida and New Mexico before the year 1600. The oldest school in the thirteen original colonies was a denominational school established by the Reformed Dutch Church in 1633. The first Catholic school in the English Colonies was begun at Newton, Maryland, in 1640. Practically all the schools established in the colonies prior to 1800, and down to the middle of the last century, the great majority of public schools, were religious schools, in the sense that denominational and dogmatic religious doctrines were taught along with secular knowledge. Every religious body aimed to have its own school to instruct the pupils in the faith professed by their parents, and from these denominational schools the public school system, dominated by Protestant majorities, originated, and for years maintained that sectarian character which has played an important part in the rise and development of the Catholic school movement.

The fruitlessness and inefficiency of a non-sectarian system of education and the spiritual dangers of schools from which all positive religious training was excluded in order to conciliate all and offend none, soon became evident, and Catholics, even before the end of the eighteenth century, had decided to establish religious schools in which children would be trained up in the knowledge and practice of their faith. This has always been the policy of the Church. Though small in number and poor in material resources, Catholics began with their first

settlements in this country to establish parochial schools. They proceeded on the principle that the religious school was as necessary as the church. After the Civil War, increased numbers and the wise discretion of the Second and Third Plenary Councils of Baltimore gave new inspiration, vigor and a more definite shape and plan to that system of Christian education which is today the strength, security and glory of the Church in this country.

How well that system is succeeding is evidenced by this assembly—a system now fairly started and comprising nearly thirty thousand teachers and 1,540,000 pupils. The system is now beginning the second period of its development. The rapid growth and expansion of the Church, the frequent formation of new parishes and lack of means, leave about one-half of the Catholic children in the United States without parish schools and the influence of religion in their education is correspondingly incomplete and impeded. The undenominational school is at its best only a second choice, and far short of the Christian ideal, to those whose faith is first, and wherever their numbers and means will permit, Catholic parents are hastening to establish their own schools in which Catholic doctrines and Catholic devotions in all fullness may be taught and inculcated as the ruling principles of life.

You are here to deliberate under the guidance of the authority of the Church how best to preserve inviolate the priceless heritage and traditions of Christian education which have come down to us through the ages of Christianity, how, at all costs, and all privations, to give their treasures of wisdom and virtue to the youth of our day, and hand them down, not broken or impaired, but enhanced, to those who will come after us.

This Congress will not have met in vain if it advances our schools but one step further toward a complete sys-

tem of unity in books, methods and curriculum, and brings about a closer relation of elementary schools with the high school, of the high school to the college, and of the college to the university. In all schools, the science of religion must hold the place of honor. The course and method of religious teaching in our schools has not yet reached the term of complete development. While all realize that it is of supreme importance, some have been so eager to excel in secular studies that the culture of the spiritual man has not received its full measure of attention. Let us never abridge the course of religious instruction in our schools in order to devote more time to other branches. Let us rather extend the course of religious study and give the most careful training to fit teachers to impart this most vital of all portions of education. The stronger religion is in our schools the stronger patriotism will be in the hearts of the people. Our country needs clever men and women, but needs virtuous men and women more; not agitators and demagogues, brilliant and shallow, but citizens thoroughly learned in the principles of true knowledge and solidly grounded in the principles of true morality. Fear and love of God, reverence for law, obedience to authority, honesty, purity, respect for the rights of others, fairness and justice to all men, are the virtues that must be planted, nourished, developed, and constantly strengthened in the human mind and heart, if the child is to be educated into a God-fearing and law-abiding citizen.

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Bishop of Pittsburgh.

THE USE AND THE ABUSE OF THE TEXT-BOOK

The text-book in the hand of the teacher has been frequently compared to the chisel in the hand of the sculptor, the saw in the hand of the carpenter. We have been told that a sure sign of mediocrity in the teacher, the sculptor and the carpenter is to complain overmuch about tools. Michelangelo, it is argued, never bothered particularly about his chisel, because Michelangelo had the ability to produce distinctive results with any chisel; and, similarly, a really good teacher holds aloof from text-book wars, because a really good teacher can do his work well with any text-book or even with no text-book at all.

This comparison and its implications, this likening of the text-book to the tools of an art or a trade, is not without its merits; it has an undoubted basis of partial truth. But at the same time it can be, and generally is, carried too far, with the result that misconceptions of the nature of the text-book inevitably follow. Similes are in themselves excellent things, but similes carried beyond the bounds of similitude are legitimate children of the father of lies. While in one sense and from one point of view the text-book is a tool, considered in other of its aspects and relations the text-book is much more than a tool; and it is the purpose of this paper to glance at the text-book in some of those aspects.

For one thing, the text-book may be considered as a source-book. It is not the only source-book, or even prevailingly the best source-book; but in many subjects, notably in the mathematics, as a source-book it makes a decided appeal. Thus a common, grammar school text in arithmetic furnishes both teacher and pupil with the bulk of their materials and the principles of their methods.

From this point of view the text-book is a tool, and considerably more than a tool.

The rightly constructed text-book is likewise the Baedeker of a given subject. It is a guide-book for both teacher and students. That the teacher needs its assistance less than the pupils does not militate against the fact. A traveler visiting the field of Waterloo for the first time may be able to locate every point of interest without the aid of a guide-book; but it is more likely that under such circumstances he will overlook more than one important detail and carry home with him impressions almost as extraordinary as those recorded in the late Mark Twain's map of Paris. But put a guide-book into his hands, and the traveler, with a liberal use of his eyes, his imagination and his sense of humor, will receive a fairly correct impression of the Battle of Waterloo and a relatively adequate idea of the field. Similarly, the class taught to use the text-book as a Baedeker of United States History or Commercial Geography will, all else being equal, have a better organized conception of the subject at the end of the term than the class that covered the same ground without systematic guidance. True, systematic guidance may be supplied by an exceptional teacher; but it is essential to remember that exceptional teachers are scarce and that most of them are rather forceful in their insistence on the text-book as a guide.

Within its limitations, the text-book takes its stand with the dictionary and the encyclopedia as a reference book. Indeed, its importance from this point of view can hardly be overestimated. It may not be the most exhaustive or the most admirably arranged reference book, but in the majority of cases it is the reference book that is most frequently consulted. This statement can readily be verified. Let any skeptical teacher present to his class a list of questions roughly covering the school subjects,

and he will find that, should the pupils find references necessary, those references will in almost all cases be drawn from text-books rather than from lexicons and encyclopedias. The case is on record of a little girl who once consulted her old spelling book to find if the dictionary was right. And I know of at least one professional man who keeps several of his college text-books on his office desk to be consulted as occasion requires.

An advantage of the tool simile applied to the text-book is that it implies that the text-book has limitations. Thus, the text-book in the hand of the teacher has at least one point of resemblance to the chisel in the hand of Michelangelo: Just as the chisel, no matter how excellent a chisel, is not the sculptor, so the text-book, no matter how excellent a text-book, is not the teacher. Accordingly, we must not expect too much of the text-book; certainly, we can not expect it to do our teaching for us, any more than Michelangelo could have expected his chisel to carve the statue of Moses. This may sound commonplace even to the point of absurdity; but there have been teachers, and doubtless there are teachers to-day, entertaining exaggerated notions regarding the pedagogical possibilities of school texts. Some years ago, when the school authorities were contemplating a change in geography texts, one teacher registered a most vehement protest. She wanted the old books retained. It was pointed out to her that the texts so dear to her heart were unpedagogical, antiquated, unreliable. "I know," she grudgingly admitted, "but they are so easy to teach. I've looked through those new books, and I can see quite plainly that if they are adopted I'll have to do the teaching myself."

Another point of resemblance between the chisel and the text-book is that just as the chisel may be a defective chisel, so the text-book may be a defective text-book.

Some teachers and all pupils have to be led to perceive that no text-book is infallible. We all have at various times written ideal text-books—in our minds, but somehow the idealism vanishes when once our work gets itself printed and lies open to the kindly scrutiny of our fellow teachers. Never yet has the text-book been written which did not manifest some sort of error—judicial, pedagogical, apperceptive, typographical. About the utterance of the text-book there is nothing in the Catholic sense *ex cathedra*.

It must be remembered, too, that not all parts of the text-book are of equal importance. In United States History, the Battle of the Brandywine merits less attention than the adoption of the Constitution. In formal grammar the distinction between strong and weak verbs is of less moment than the distinction between transitive and intransitive verbs. Simple addition in arithmetic is of far more value than partial payments. These and similar facts, teacher and pupils must alike realize; and it is here that the efficiency of the teacher is manifested. The mechanical and sometimes arbitrary divisions of the text-book, much less the number of pages actually devoted to a given phase of the subject, are not indications of relative importance. Those indications can be furnished only by the teacher who knows the book and also much more than the book.

In these as in other things the text-book reflects the personality of its author, and in this truth lies both its essential strength and its essential weakness. Those of us who in our school days studied Eggleston's United States History know how interested we were in certain phases of the colonization movements; it was only years afterward that we discovered in the book the personal bias of the author which moved him to devote much space to colonies that caught his fancy and to dismiss other

colonies almost brusquely. Had the author been a Catholic such phases of the movements as the settlement of Maryland and the labors of the missionaries would have received more attention. I have on my desk—though not for class use—a literature text-book wherein I find it stated that Browning led many persons to suppose him the possessor of poetic insight. The statement as a statement is unassailable; but the peculiar wording reveals what some of us must consider an unfortunate animus on the part of the writer. Text-books pertaining to the exact sciences afford less opportunity for the display of personality, but in every text-book the author is revealed.

In the face of such conditions, what is to be done? Simply this: The pupils must be brought to realize that just as their teacher is a human being speaking to them within the four walls of the classroom, so the author of their text-book is a human being writing to them from a distance. Without their faith in humanity being undermined, they must be brought to realize that the author of the text-book is probably as liable to error as is their own teacher, and that the author has his whims and his pet theories even as all men and women have whims and theories. This realization is desirable in many ways, not the least being that it brings the pupils into vital, intimate relations with the text-book which ordinarily they are prone to regard as something remote and impersonal.

Even at the risk of being considered a destructive critic, I venture to suggest a number of professional “don’ts” concerning the relations of the teacher to the text-book. And the first of these is: Don’t follow the text-book slavishly. The text-book, however excellent, is not an end in itself. We must distinguish between the text-book and the subject which it is enabling us to teach. There are teachers, as we have seen, who confound

Michelangelo with Michelangelo's chisel; but there are also teachers who are apparently under the impression that Michelangelo's chisel is also the statue of Moses!

On the other hand, don't ignore the text-book. Some years ago there was a professorial gentleman who in some unaccountable way secured employment in a high school. "And now for your text-book," the principal began; but the new instructor cut him short. "Text-book!" he snorted. "I want you to understand that I know my subject." This was, of course, very impressive, but in less than a month the instructor was dismissed. The principal had found out that the students did not know the subject. The text-book can never be ousted from its assured position, even when supplementary reading obtains. Even there the text-book remains the bone book of the course, and for that reason, if for no other, can not be ignored with impunity.

A truism of pedagogical science is the necessity of reviews. Here the text-book performs a valuable service by supplying definite work for recapitulation. The airy, fairy methods so popular in the public schools a few years ago, but now falling into deserved disrepute, overlooked the necessity of reviewing the text-book, and of reviewing it with relative frequency. President Butler writes somewhat humorously of a young college instructor of his acquaintance who used to speak of "hammering home the facts." The young man was injudicious in his method of teaching history, but nevertheless conditions sometimes exist where the only way in which results can be secured is by "hammering" of some sort or other. How, for instance, can a knowledge of the Latin declensions be secured without calm but insistent "hammering home" of the facts? In such work—and there is a good deal of it—the text-book assumes an important role. Accordingly, don't be chary of reviewing the text-book.

To say disparaging things about a text-book is easier than to use it with success and satisfaction. Perhaps this is the reason why harsh and even unjust strictures are vented on books that deserve at least a measure of praise however faint. Another "don't," therefore, would be: Don't condemn a text-book because you are unfamiliar with the subject. The severest critics of text-books are not generally the best teachers; for the most part they are inexperienced teachers and teachers in a rut. The inexperienced teacher has yet to learn that in many cases, when his class work is unsatisfactory, it is not the fault of the text-book—it is merely a case of Michelangelo's chisel in the untutored hands of Crusoe's man Friday. And concerning the teacher in a rut—but here discussion is of no avail.

Don't attempt to use a text-book before you know it thoroughly. Should a new text-book be introduced, it is the business of the teacher to learn that new text-book—if not literally, at least logically. Vainly might a teacher protest: "But I've been teaching this subject for fifteen years." The obvious and pertinent retort is: But you haven't been using this new text-book for fifteen years! Michelangelo gets a new chisel, so to speak, and he lets his hand get the feel of it before proceeding to use it on his masterpiece. The new text-book may have errors and weak points, and these the teacher must know in advance. The new text-book may have especially worthy features, and these the teacher must be prepared to utilize. And certainly the new text-book will have an individual flavor, the personality of its author more or less veiled, and the prudent teacher makes haste to get into touch with that personality. Then, too, lurking in some unsuspected footnote, may be an allusion to mythology or literature or science which the teacher may never have known or may have forgotten. A question concerning that allusion may

come unexpectedly in class some day and the teacher must not be found wanting.

Finally, don't cultivate prejudices concerning text-books and classes of text-books. The familiar and in the main excellent advice, In literature read the oldest and in science read the newest, does not apply rigidly to school texts. The old form of literature texts—those giving everything about an author except his work—is considerably less effective than the more modern type which assumes that literature is less a matter of individual biography than an interpretation of the life of the race. And in science Ganot's Physics is an old book as text-books go, and yet it is very far from having outlived its usefulness.

It is related of an interesting old lady that she refused to put on mourning apparel when her husband shuffled off this mortal coil. "I'm used to the dresses I've been wearing day in and day out," she explained, "and I don't intend to make myself uncomfortable just for him." I strongly suspect that that lady was a retired school teacher. Certainly she gave indications of kinship with those well-meaning teachers who resolutely oppose changes in text-books because they are used to the old books and they are not desirous of making themselves uncomfortable. Such teachers fail to understand that a change of text-books is sometimes as excellent a thing in its way as a change of scenery. A new book often freshens interest and widens the mental vision.

What is the ultimate test of the worth of a given text-book? No one can categorically say whether or not a book is generically good or bad, but every teacher can make an individual test that ought to aid other teachers to a greater or less extent. And the test—really a very simple test—is this: To what extent and in what degree does this book aid me in my work? I am supposed to

have definite aims in my teaching, I am supposed to be tending to certain specific ends. Now, is this text-book an aid or a hindrance to me in reaching those aims, in tending to those ends? Perhaps my ends are unworthy, and that is not the fault of the text-book; perhaps my methods are ill-advised, and that is not the fault of the text-book. But if my ends are worthy and my methods judicious and sound, and yet the text-book is a hindrance and not a help—then plainly the text-book is at fault. It may do well enough for other teachers and in other schools; but under the conditions that exist here and now, it is not the desirable book.

This suggests the vexed and vexing topic of uniformity of text-books, a subject quite beyond the scope of this paper. Let it suffice to say that uniformity is an ideal, and an ideal which is impossible of detailed realization. And until teachers are manufactured like brass beds and wire nails, out of a common mould, it will remain impossible of realization. For the personality of the teacher must be taken into account. Even though the chisel be an excellent chisel according to its kind, should Michelangelo insist that he cannot use it in his work, it were unwise to compel him to use it in carving the statue of Moses.

LESLIE STANTON.

EDUCATIONAL LEGISLATION AS IT AFFECTS CATHOLIC INTERESTS*

From the time of the adoption of Christianity in the reign of Constantine as the state religion of the Roman Empire till the religious and political revolt of the sixteenth century, known to history as the Reformation, there was a simple and easily understood philosophy governing the relations of Church and State. The things that were Caesar's and the things that were God's, however they might be confused in the individual apprehension, were not obscure to educated thinkers. The Church taught the abstract principles of Justice as revealed by her Divine Founder, and the State sought to approximate as nearly as possible in the actual conduct of public affairs a practical application of those principles. Obedience to authority, both spiritual and secular, was required by the Church of all of her children. If, instead of profound peace and international and domestic agreement, there was a succession of wars lasting through the centuries, it was first because of the great and prolonged effort required to civilize and Christianize the barbarians who broke up the old Roman Empire, and afterwards the jealousies, seemingly inseparable from human nature, even when surrounded by the atmosphere of religion and with the teaching of unselfishness constantly echoing through the ages from the life of the Saviour of man.

If the world did not practice in their profession the principles of Christianity, it did not in terms reject them. On the contrary, slowly but surely a civilization emerged from the remnants of the old order, preserving what was

*Read before the Catholic Educational Association, Pittsburgh, June 23, 1912.

best in its social and political life, with ideals nobler and purer than any that preceded it because they were based upon a recognition of standards of morality supernaturally revealed.

It needs but the least reflection upon the highest forms of pre-Christian morality to see how far they fall below the standard of conduct taught by our Divine Lord. It required a direct revelation to show its truth and the Sacrifice of Calvary to enforce it; and still men must make it a life's effort approximately to live up to it, in vain bringing their own strength against their downward tendencies, unless aided by God's grace.

The most powerful indictment against the cruelties, follies and excesses of the ages of faith cannot fail to take account of their lofty spiritual ideals, which found expression in the lives of saintly men and women, in monuments of architecture, in poetry, in pictorial and plastic art, and in the establishment of principles of justice in the social and political relationships upon which all that is best in modern civilization finds its foundation. The past four centuries have added little or nothing to the sum total of knowledge of the laws of eternal justice. When authority is sought we are apt to go back to the Fathers of the Church and the great constructive thinkers of the Middle Ages. From their works as from a quarry are taken the foundation stones of modern works on abstract justice.

Men have been blinded by the dazzle of their triumphs over physical nature, which are in truth the real conquests of modern times; but in the realm of the spiritual world they have fallen away rather than advanced since they have sought to ignore the supernatural or to destroy it utterly. Nowhere do we find this truth borne in upon us with greater force than in the educational theories that have gained large acceptance in our own land. We who

stand for the Church's teaching on the subject of the education of the young have no theories of our own. If we had, it is needless to say they would have no greater, in many instances not as great, authority as those we oppose. It is not our theory, it is the Church's deliberate doctrine, based upon the experience of all the centuries of the Christian dispensation, and sanctioned by God's promise that His spirit will never fail her.

What is the Church's doctrine? It is that our first, continued and paramount duty is the service of God in that sphere which He has designed us by reason of gifts of body and mind to occupy; that this duty must be the fruit of all education; that spiritual and moral truth are especially under her care and must be taught by her governance; that while there are other truths, not in their nature spiritual, which come under the general designation of profane learning and are not intrinsically under the Church's tutelage, they cannot safely be committed to teachers who do not accept her doctrine; as all knowledge, sacred and profane, touches upon the fundamental subject of God's omnipotence and our subjection to His will; that religion therefore is "the centralizing, unifying and vitalizing force in the educational process. Whenever there is positive and immediate danger of loss of faith, the Church cannot allow her children to run the risk of perversion; whenever religion is left out of the curriculum, she tries to supply the defect."¹

On this general principle all Catholics are agreed. As has been said by Bishop Walsh:

"The child cannot be divided and separated into physical, intellectual, moral and spiritual parts, except by a purely mental or metaphysical process that has no corresponding reality, but everything that happens to the child, from its first breath, is cultivating or educating the

¹ The Catholic Encyclopedia, XIII, 555.

child in all four aspects. One part cannot be given to the parent, another to the street, a third to the school, a fourth to the Church, but the whole child is cultivated by each one of these agencies, and the least lack of harmony between them in purpose or means has its effect on the whole child."

A different view of education has become prevalent among a large portion, though fortunately not among all nor among the most thoughtful educators outside of the Church. The immediate effect of the Reformation upon those countries which adopted its varying principles was not to secularize the education of children, though those principles bore the seeds that brought that harvest. Without going into details which it would be impossible to set out in brief compass, it suffices to say that the first scheme of education in the United States under the common school system provided for religious as well as secular education, and where denominational differences made it impracticable to teach religion in the same school, subventions were made for separate schools, as in Lowell, Mass., from 1835 to 1852, and in the City of New York till 1824.* Although liberty of conscience, including equality of all forms of belief, not interfering with one's neighbor or the safety of the State, is guaranteed by the Constitution of all our American States, it is obvious from a superficial study of laws, whether based on statutes or the decisions of our courts, that they are the laws of a people professing a belief in Christianity. All religions are protected, but the spirit of our institutions, the very language of many of our fundamental laws and the implications to be derived from them show that there is nothing antagonistic to Christianity in our institutions and very much that favors it. The fact is all of the colonies

* Religious Education in the Public Schools of Massachusetts, Am. Cath. Quart. Rev. XXIX, 117.

*The Catholic Encyclopedia, XIII, p. 583.

were founded by religious people seeking the approval of Almighty God and accepting the doctrine of the Trinity.

"Our own country," says Dr. Edward Brooks, "was founded and nursed in the religious beliefs of Penn, Baltimore and the Pilgrim Fathers, and from the oath in the County Justice's Court to the morning prayer in the National Capitol, we show our faith in the relation of divine influences to constitutional history."⁴

It was farthest from their minds, when in the belief it would redound to the advantage of the individual and the State they made provision for public education, that all religion should be jealously excluded from the school-room, and a negative system of moral instruction substituted in its stead.

But this has been the result. Deceived by the thought that a division of the school funds would be giving undue encouragement to differing denominations, and inflamed in many instances by an inherited and stimulated bigotry, many States have inhibited by constitutional provision any support of denominational schools, and others forbid any religious instruction whatever. The result is that a new religion practically holds sway, save where by reason of the personality of the teacher some diluted form of positive religion is indirectly conveyed to the child's mind. It is Agnosticism,—a cult or philosophy or religion which places the State in the stead of God and would break down every right of the individual or of the family.

"In the family," says the Rev. Dr. Robert Ellis Thompson, "it sees nothing more than a natural arrangement for the perpetuation and increase of society. It would recognize no sanctity in the home, no authority in the

⁴ "Moral Training," Proceedings Nat'l Educational Ass'n, p. 97, Washington Govt. Pr. Off., 1888.

father to conduct the education of his child except on lines prescribed by the State. Were it satisfied that he was using his paternal authority to train his child in the beliefs it regarded as superstition, it would remove the child from his custody with as much promptness as if he were training it in habits of theft. * * * Did I say Agnosticism would do these things? Both in France and Italy, and even in some parts of our own country, it has used the control of the public school system on exactly these lines and for these ends.”

It is undeniable that outside the Catholic Church, Christianity in this country is losing its hold upon the people. The stern theocracy of the Puritan has given away among his descendants to a loose philosophy that finds its expression in Dr. Eliot’s “New Religion.” While among a considerable number of our fellow citizens it is still possible to arouse a more or less languid spirit of antagonism to the Church which results in a war upon the humble sisters in the Indian schools or some equally worthy object, for the most part they are indifferent on subjects of religious interest, concentrating their energy, where their hearts are touched, upon humanitarian efforts to relieve physical suffering and in the main devoting their lives to the pursuit of wealth for its own sake.

The attitude of modern society towards religion was well expressed by Cardinal Newman, when he addressed the messenger who brought him the official announcement of his elevation to the cardinalate in Rome, in 1879:

“Hitherto the civil power has been Christian. Even in countries separated from the Church, as in my own, the dictum was in force, when I was young, that ‘Christianity was the law of the land.’ Now everywhere that goodly framework of society, which is the creation of Christianity, is throwing off Christianity. * * * Hitherto, it has

* Divine Order of Human Society, p. 132.

been considered that religion alone, with its supernatural sanctions, was strong enough to secure submission of the masses of our population to law and order; now the philosophers and politicians are bent on satisfying the problem without the aid of Christianity. Instead of the Church's authority and teaching, they would substitute first of all a universal and thoroughly secular education, calculated to bring home to every individual that to be orderly, industrious and sober is his personal interest. Then for great working principles to take the place of religion, for the use of the masses thus carefully educated, it provides the broad fundamental ethical truths, of justice, benevolence, veracity and the like; proved experience; and those natural laws which exist and act spontaneously in society, and in social matters, whether physical or psychological; for instance, in government, trade, finance, sanitary experiments, and the intercourse of nations. As to religion, it is a private luxury, which a man may have if he will; but which, of course, he must pay for, and which he must not obtrude upon others, or indulge in to their annoyance. * * * ”

He then points out that in England, and the same statement holds good in our own country, and wherever English institutions prevail, though this habit of mind ends in infidelity, it does not necessarily arise out of infidelity. It must be recollected, he tells us, that the religious sects advocate the unchristianizing of the monarchy and all that belongs to it, “under the notion that such a catastrophe would make Christianity much more pure and much more powerful.” And then he adds with great force that

“the liberal principle is forced on us from the necessity of the case. * * *. Every dozen men taken at random * * * have a share in political power * * *. How can they possibly act together in municipal or in national

matters, if each insists on the recognition of his own religious denomination? All action would be at deadlock unless the subject of religion was ignored. We cannot help ourselves."

Finally, he sums up the danger by enumerating how many things are good and true in the liberalistic theory, its precepts of justice, truthfulness, sobriety, self-command, benevolence, which are among its avowed principles, and the natural laws of society.

"It is not till we find this array of principles is intended to supersede, to block out religion that we pronounce it to be evil. There never was a device of the enemy so cleverly framed and with such promise of success. And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men, elderly men of approved antecedents, young men with a career before them."

We cannot but regret this, as good citizens. We believe any form of Christianity is better than none. We are taught to respect sincerity and cover with the mantle of charity the sincere believer, even though he reject a part of those saving truths that are our heritage. Better, we may well believe, would it be to have the children of the land educated in some form of Christianity than to have them made proficient in secular learning with no thought of God instilled into their minds. But for our children our duty has been marked out for us by the highest authority. We cannot permit them to be educated in any religion but Catholicity, and even were the wave of infidelity to roll back and the schools to become as they once were, centers of teaching of non-Catholic Christianity, still we should have to separate them from those in-

*Wilfred Ward's Life of Cardinal Newman, Vol. 2, pp. 461, 462.

fluences. If this be so, still stronger is it our duty to keep them from the agnostic school.

The hierarchy of the United States, acting in the light of their own wisdom and in full accord with the spirit of the Church, have caused the parochial schools to be established, and wherever possible, Catholic children are to be sent to them. There still remain many Catholic children in the public schools, exposed to danger of loss of faith, in proportion to the lack of opportunities or neglect of their parents to instruct them privately, and the spirit of their particular teachers. But year by year the parochial system is being extended, and as it is extended, the less reason there is for Catholic children, especially in large centers of population, to receive education at the public school. Practically all efforts at a compromise between the two systems have failed. The Poughkeepsie plan, under which the School Board rented public buildings and accepted Catholic schools as public schools, was declared unconstitutional. The Faribault plan, under which religious instruction was given outside of the regular school hours, still obtains in some places in the West. But it is obvious that in the present temper of the public mind, such well-meant efforts can have but a restricted effect.

Meantime, while here and there among non-Catholics,⁷ the growth of socialism and other heresies aimed at Christian civilization, the low standard of public and private morality, the alarming loss of reverence for political institutions which have enabled a self-governing people to maintain their Nation and States during the vicissitudes of a century and a quarter, have caused a serious attention to be given to our non-religious methods of education, there still remains the inveterate belief among great masses of our countrymen that secular edu-

⁷ "Moral Training," Dr. Edward Brooks, *supra*.

cation in and of itself is productive of morality. Such a feeling finds expression in an Immigration Bill making an educational test a prerequisite for admission of aliens. It shows itself in the Carnegie libraries and in the constantly minimizing influence of dogmatic instruction in the public institutions of learning.

It is obvious that every effort must be made to uphold and strengthen our parochial schools, and it is the best evidence of the growth and tenacity of Catholic feeling that they are attaining a greater and greater standing. The test of competitive examinations for scholarships in various instances shows that they are holding their own with the public schools; and there is no sign of retrogression. While there is danger that the theory of the State's right to a monopoly of education may some day become acute, at present it does not seem to be pressing. It is true that some eminent persons believe that there is tendency in the direction, to use the words of Dr. Henry L. Prichett, President of the Carnegie Foundation, of assuming that education is a natural and necessary activity of the State. "All schools must be treated as parts of one national effort;" and if the growth of paternalism which just now is in such high social and political favor goes much farther, circumstances may change. The mere monetary taxes, however, which are so great and unfair a burden upon Catholics may, in themselves, be a safeguard to their schools.

In an estimate recently prepared, the average amount per capita cost of parish school education in the United States is given at \$8. During the years 1909-10 there were 1,237,251 pupils in the schools, making a total cost of \$9,898,000. The education of these pupils in the public schools would have cost approximately \$30,511,010, without considering interest on necessary property which

would have increased the sum to \$34,000,000.⁸ When it is remembered that the Catholic citizen is bearing his share of the burden of providing public school education for all of these children besides, for at least in some localities taxation is levied in proportion to the number of children of school age, irrespective of their attendance at the public schools, it will be seen that the astute politician will be slow to disturb existing conditions.⁹

The relative rights of the parent and of the State to the education of the child have been hitherto discussed before this Association,¹⁰ and it is needless to go over that ground in this presence, as the lines of demarcation are well understood. For practical purposes the fundamental principle expressed in the State Constitutions is an existing fact which will not be disturbed, viz., that the State "shall provide for the maintenance and support of a thorough and efficient system of public schools."¹¹

"State education is found among the oldest institutions of history. It has been established in some form by nearly all the nations of the earth, and at all times the status of education has been determined by the political condition of the country."¹² * * *

Our common schools and State universities are very dear to the hearts of the people and it must be with a clear recognition of this fact, and a strong sympathy with the underlying sentiment that prompts it that we should approach the consideration of the defects of the system of public education. A feeling, in the main justified by experience, that democracy depends for its success upon an educated intelligence, is implicit among the American people. So it is not conceivable that the com-

⁸ The Catholic Encyclopedia, XIII, p. 583.

⁹ Act of May 8, 1911, Sec. 1426 (Pur. Dig. Supp. p. 116).

¹⁰ Proceedings 3rd Annual Meeting Cath. Ed. Ass'n.

¹¹ Const. of Pa., Art. X, Sec. 1.

¹² History of Federal and State aid to Higher Education, Appendix A, Blackmar, Washington, Gov't Pr. Off., 1890.

mon school system will be materially curtailed. It is unlikely, moreover, that the principle expressed in the truant laws, requiring all parents, except where circumstances render it impossible, to send their children for some part of the year¹³ to a public school, will be set aside.

Were it not for the vexing and constantly recurring question of taxation, the relation of the State to the parochial schools would not be of serious practical importance, though the possibilities of trouble, should extreme socialistic principles ever control the majority of the community, are of course quite obvious. It would be an act subversive of the guaranties of our political constitutions as they exist and a tyranny that could not be borne for the State to enforce "an alien culture on the children where there is a group of citizens holding views on religion distinct from those of the majority and numerous enough to provide a school for them. So long as the separate school conforms honestly to the minimum requirements of a code the demands of the State are satisfied."¹⁴

In looking over the reported decisions, there are not many to indicate a tyrannical attitude towards the religious rights of the Catholic parent. The Constitution of the United States provides that no religious test shall ever be required as a qualification to any office or public trust.¹⁵ It also provides that Congress shall make no law respecting the establishment of religion or the full enjoyment thereof; but in this the Constitution goes no further than to limit the action of Congress.¹⁶ The States, thus left to adjust religious liberty as they see fit, have without exception established Constitutional guarantees,

¹³ Act May 18, 1911, Art. 14, Sec. 1414 (Pur. Dig. Supp., p. 113).

¹⁴ Findlay, *The School*, pp. 105, 106; 1 Pur. Dig. 113.

¹⁵ U. S. Const. Art. VI.

¹⁶ Cooley, *Const. Lim.* Sec. 1.

not for a system of religious tolerance, but of religious equality, respecting all religions so long as they do not offend the common sense of public decency."²⁰

The cases where the courts have most often been called upon to pass upon these constitutional guarantees have been whether or not the Protestant version of the Bible can be read in the public schools. Cases in Illinois, Ohio, Nebraska and Wisconsin²¹ have held such reading to be a violation of the Constitution of the respective States, while in Maine, Massachusetts, Iowa and Kentucky²² the opposite conclusion has been reached. While it must be obvious to the Catholic mind, with great respect to the courts holding an opposite view, that the reading of any version of the Bible is practically an instruction in religion, and therefore violative of the guarantees of our Constitution, it would appear that no harm can come to the Catholic interest where the child is excused from attendance at the request of the parent or guardian. So, too, the use of a school house for religious meetings when not required for school purposes would seem to fall into the same category, yet the courts have differed on this question also, those holding that such use is not forbidden being Kansas, Nevada, Wisconsin and Connecticut,²³ and contra, Illinois and Iowa.²⁴

It is probable that but few courts would accept the extreme doctrine insisted upon in a Vermont case²⁵ that the right of the directors of the public schools to prescribe the hours of attendance of the pupils and to make a proper system of punishment for absence, etc., covered a case where they insisted upon the presence of Catholic children on Corpus Christi against the wishes of their

²⁰ 20 Yale L. J. 145, 146; Desmond, *The Church and the Law*, p. 107.

²¹ 92 N. E. 251; 65 Neb. 853; 76 Wis. 177.

²² 38 Me. 379; 12 Allen 27; 64 Ia. 367.

²³ 15 Kans. 257; 67 Nev. 301; 21 Wis. 657; 27 Conn. 499.

²⁴ 93 Ill. 61; 35 Ia. 195. 24 Am. Law Reg. 252, Ewell's note.

²⁵ *Ferrity et al. vs. Tyler et al.* 15 Am. Law Reg. 590.

parents. It is needless to say that very bitter feeling has been engendered by these controversies. One writer, in commenting upon the Catholic attitude, says:

"Its [the Catholic Church's] protest against our public school system is two-fold; a protest against a purely secular education; and a protest against any non-sectarian or Protestant religious instruction therein. * * * Where it could not have its own sectarian teaching established in the public schools, it has attempted to exclude all religious instruction therefrom (see the cases * * * Donahue vs. Richards in Maine, and John D. Minor et al. vs. the Board of Education * * * in Ohio) and in some cases by the co-operation of those who held the anti-Christian theory of the State, it has succeeded in the attempt, thus causing the rights of a great majority of Christian people to be trampled upon, and a serious injury to be inflicted upon the public."²²

It will be found upon a study of the whole subject that the present unfortunate situation has its origin in the insistence upon forbidding any payment from the public treasury to denominational schools. If the Catholic withdraws his objection to the reading of the Protestant Bible, the Jew will renew it. So we are thrown back upon a condition that all Christian people, whether Catholic or Protestant, must regret, a purely secular education which, as has been stated, amounts to a system of agnosticism.

It is more than doubtful whether under modern conditions it would be possible to have a State system of schools where religion would be properly taught. Without accepting or rejecting the theory of its justice, it is evident that the State has assumed responsibility to an almost complete extent of all types of schooling, and we may agree that "the cultivation of the religious life is a matter which the State is simply incompetent to

²² Cornelison, Religion and Civil Government in the U. S., p. 261.

control. It acts through politicians and officials who, whatever may be their personal character, are bound by official attitudes. The very spirit of freedom which has erected democratic government demands that families shall be free to practice old faiths and to cherish these through the schooling which the child receives.”⁴

In Canada and in England, and it may be in other countries where the people differ in religion, the support of denominational schools from the public funds, under such safeguards as to the character of instruction as may be deemed proper, has worked well, and were it not for the short-sighted teaching of many of our separated brethren, it would be a matter of comparative facility to work out such a system in our own country. We can but hope that the gradual enlightenment that will come from an observation of the disastrous consequences of non-religious education among such large masses of the children, will eventually open the eyes of the people to the soundness of the proposed plan. Meantime, without yielding our conviction, we should take a moderate and patient view of the situation. Nor should we overlook the advantage to the Church’s cause of existing conditions. Save in the very proper requirements that the sanitary conditions of our schools should be up to the standard required under the police powers of the State, the registration of pupils, the giving of the minimum time for the school year, the State does not seek to interfere with our methods of instruction or the conduct of discipline of our schools.

In some of the States there may be unfair interpretations of the statutes, such as were recently corrected by the Legislature and court of Pennsylvania,⁵ brought about by the refusal of the managers of the Altoona Manual

⁴ J. J. Findlay, *The School*, p. 107.

⁵ Act of May 18, 1911. Sec. 401 (Pur. Dig. Supp., p. 82).

Training School to admit pupils from the parochial schools, but it is believed, when brought to the test, the common sense of justice will, as in that case, rebuke the bigotry of a narrow interpretation of the law. In Pennsylvania, as no doubt in other States, no institutions of higher learning can confer degrees without the approval of a Board appointed under State authority. This is not an unreasonable regulation, and bears equally upon all denominations. The same reasoning applies, but with even greater force, to the requirement that graduates of professional schools shall pass a Board examination before being permitted to practice.

An examination of the school code of Pennsylvania, which may be taken as a type, would give no notion of a vast system of parochial schools growing up and developing as it were alongside of the public system. So far legislation has practically ignored its existence, though the provision of the law permitting admittance of pupils other than from the public schools to manual training schools is an exception. It might well be the subject of consideration, whether in institutions of higher and of technical education a frank recognition of the work being done in private and parochial schools by providing for admission or advanced standing of pupils, under given circumstances, from said institutions would not be wise.

Catholics are not the less citizens having at heart the promotion of the common weal by reason of their religion, but on the contrary. In obedience to the principles of their religion, they are under obligation to render a cordial and loyal assistance in all that goes towards the advancement of the prosperity and virtue of themselves and their fellow citizens. They should be careful neither by word nor deed to encourage the mistaken notion that their attitude towards the State is one whit less patriotic than that of the most ardent of the advocates of State supremacy in all things.

The fact, as has been stated, that fifteen out of every sixteen children of the country are being educated under the auspices of the State, brings home to every one of us, whatever be his views of the ideal system, the practical and widespread importance of the State's system and the attitude of those entrusted with its management. Therefore we must of necessity feel an interest in the common schools as citizens, while the very great number of Catholic children who attend them make us feel a special concern in all that makes for their well-being. If there were no other reason, we have the duty to protect them against the evil influences that flow from wrong methods of instruction, or improper text-books, or teaching hostile to the Church.

We rejoice in the success of our democratic republic. We deplore any tendency to trifle with the fundamental principles upon which it rests. We are doing what we can both in our primary and secondary schools to inculcate a reverence for the dearly won rights that are safeguarded by our Constitutions, National and State. We have established and will maintain our separate system of education, whether aided by the State or not, not from any feeling of hostility towards our fellow citizens, but, first, because we owe the duty to God to bring up our children to consider their eternal salvation the first end of existence, and, second, because we firmly believe that the republic cannot endure if not supported by a self-restrained, God-fearing, justice-loving people.

This Association may be content to perfect the work already established, feeling sure that the success attained by the Catholic educational system shows that it meets with God's approval, and leaving to Him to provide for its support in the future as He has so graciously done in the past.

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PEDAGOGY: TRUE AND FALSE*

Pedagogy in our day is receiving a prominence unprecedented in history. "Of the making of books there is no end." However true this statement may be in other departments, it receives a well nigh literal verification in the field of pedagogy. The steady current of literature which constantly appears, embodying views frequently diverse, not rarely contradictory, is simply bewildering. It is discussed in the learned treatises which emanate from our Universities. Its principles and problems at times are interwoven with the pages of a romance. It is no stranger to the monthly magazine. It is a growing favorite on the lecture platform. Experts upon various topics are daily calling attention to the vital importance of their own particular specialties in the proper development of the youthful mind. Among those we have the ardent advocates of the kindergarten, the vigorous proponent of nature study, and in quite recent times, the zealous preacher of eugenics and sex hygiene as the most potent force in the regeneration of our whole educational scheme. This growing interest in the matter of education is evidenced not only in the tremendous output of the press, but also in another very substantial form. We refer to the enormous sums of money contributed annually from private and public sources for the furtherance of this cause. Recently the statement was made by the President of one of our large Universities that during ten years of his tenure of office thirteen millions of dollars had been contributed to the funds of that institution. Our daily papers abound in instances of princely gifts for the erection of schools, the endowment of professorial

*Read at the meeting of the Catholic Educational Association, Pittsburgh, July, 1912.

chairs, and the promotion of scholarships in every department of science. It would seem that education is fast becoming a sort of religion in itself, with a constantly increasing number paying homage at its shrine.

Surrounded on all sides with this world of new theory and this storm of restless activity, several obvious and pertinent questions suggest themselves. Are the results obtained in any wise proportion to the time, thought and energy expended? Are the institutions which enjoy these royal munificences giving us the highest type of educated men and women? Are the schools which receive so unsparingly of the public taxes producing citizens imbued with those principles of morality which should make them a blessing to the state and an ornament to society? Has juvenile delinquency diminished? Has respect for the law and reverence for legitimate authority increased? Is public honesty and fair dealing growing amongst us? Does the spirit of present day education tend to foster a conscientious sense of civic duty? Does the school today make adequate return to the nation for the generous endowment and the confidence she reposes in it? "By their fruits you shall know them." The answers to these questions are found in the chorus of discontent and dissatisfaction which comes from wise and conservative minds everywhere throughout the land.

Nor may it be said that this criticism comes only from those who are simply prejudiced against the educational system of the day. No, it emanates from staunch supporters of the system; from those who were themselves molded under its influence, and from time to time, even from those who are actively engaged within its ranks. The prevalence of crime among the youths of our cities has already forced the guardians of the peace to cry aloud for a remedy; and if we can credit the frequent newspaper reports of contempt for law and order and public decency

and the rights of others, as practiced by the students in many of our far famed secular colleges and universities, we have already a serious cause for alarm.

For the reason of all this we have not far to seek. In state schools the most important element of education has been neglected: the saving influence of religion has been excluded; and thoughtful men are beginning to realize that "unless the Lord build a house they labor in vain who build it." In the lecture "The School and its Problems," a Princeton professor has this to say: "Secular education is a cramped, maimed, palsied education. It can never render to the state the service of impressing upon the young that reverence for the public order and established authority which are the first lessons in good citizenship. . . . It is isolating all the sciences from that fundamental science which gives them unity and perennial interest—the knowledge of God. It is robbing history of its significance as the divine educator of the race. . . . It is depriving ethical teaching of the only basis which can make its precepts powerful for the control of conduct. It is depriving national order of the supreme sanction which invests it with the dignity of divine authority and this process is going on in every part of our country."

A few months ago in the city of New York, a non-Catholic judge whose duties brought him in contact with youthful criminals, was a guest of honor at an alumni banquet of the public school of which he was himself a graduate. In the course of his remarks he took occasion to pay a tribute of thanks to his Alma Mater for her many gracious favors, and while protesting his love, pointed out a notable defect not only of his own institution, but of the system of which she formed a part. It was the absence of religious training he deplored. His official duties daily impressed him more and more, he

said, with the sore need of religion in the schools, as the only safe means of stemming the surging tide of juvenile crime committed in our midst. In this, the judge only repeated what has been said more than a century before by Washington himself. In his farewell address, he warned his fellow citizens against this very evil, when he said, "Reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles."

Right here we have the fundamental fallacy of the education of the day: intellectual development with religion banished from the school; the training of the head and hand and the neglecting of the heart; feeding truths to the mind without a thought of disciplining the will, the faculty upon which strength of character depends, as though "to know were greater than to be." Can men be unmindful of the fact that in turning out pupils with mental faculties acute, but with little or no moral formation, they are placing in society a real menace to our civilization? That the intellectual genius, unless his will be formed by careful training, has within his grasp a tremendous power for evil? That unless the heart be practiced in virtue and impregnated with sound principles of moral conduct, education may be, not a blessing, but a curse? Surely it would seem that these truths are little more than axioms. Still, it is the neglect of them that is working such havoc with our present education.

History points out to us the fate of nations which abandoned the practice of religion. Rome, Imperial Rome, was mistress of the world as long as her statesmen and warriors cherished a belief in her false gods, but that mighty empire crumbled into dust once the faith had vanished. Greece was a world power, a nation of heroes, scholars and statesmen while she worshipped at the shrine of her chosen deities, but fell into decay when she had outgrown that faith.

How is it with us here in these United States? When we recall that in this Christian nation, for it is a Christian nation, scarcely one-third belongs to any Christian denomination; when we so frequently hear from ministers complaints against the empty churches; when we know that not a few among those calling themselves Christians really deny the fundamental principle of that religion, i. e., the Divinity of Christ; does it not seem that Christianity itself is rapidly waning amongst us? And has America any right to expect a miracle of Providence if she disregards the warnings of history? Is not this decline of religion very natural after all? If people no longer go to church and hence no longer come within the reach of religious influences, and if the schools do not teach religion, but rather a disregard for it by excluding it alone from their whole content of studies, what reason have we to hope for any other result?

The deplorable effects of education without religion have not gone on unheeded, and several expedients have been attempted to supply its want. These take the form of moral instruction, ethical lectures, lessons from the ancient philosophers and moralists, and the like. Who will deny that they have accomplished something? But who can admit that they can ever fill the place of religion in properly molding the will and developing character? No system of ethics that has not behind it living faith was ever effective in curbing the evil inclinations of human nature. Where is the sanction behind these moral lessons? Whence the source of their authority? What is to be the character of the instructions? Who the arbiter of what is morally right and morally wrong? Will it be a sufficient stay to the headstrong youth in the stress of temptation to remember certain thoughts of Plato about virtue? How effective a quotation from Shakespeare in checking an ambitious soul on the road to its

desire? As has well been said, "it isn't instruction we need in this matter, it is inspiration; not to learn what is right and wrong, but to be inspired to do what is right and not to do what is wrong." Without the foundation of the eternal law and the compelling authority of God himself, who reads the secrets of men's hearts and is the supreme Judge of the living and the dead, can any system of ethics raise men's lives to the highest form of moral conduct?

Apart from its failure to bestow adequate moral training due to its exclusion of religion, we must take issue with current pedagogy upon another point, namely, its inability to present even secular branches in their proper setting when separated from religious truth. How, for example, can history or philosophy be properly taught while the teacher ignores the great fact of Christianity and all the name implies? In a recent pamphlet entitled "Socialism in the Schools," Mr. Bird S. Coler, of New York, registers a vigorous protest, based, he tells us, "not upon my Christianity, but upon the fact that I am a citizen and a taxpayer, against the expenditure of the public funds for a teaching which is incomplete and untrue." "The Schools," he goes on to say, "may deal with the faith of the Egyptian, with the Olympian deities of the Greeks, with the Manitou of the Indians, but Christmas is tabooed, Easter is a subject prohibited. No man believes there was ever a Mercury with wings on his heels, but that may be taught in the schools. Every one knows there was a Jesus of Nazareth, but that must not be mentioned. The logical thing to do, if that be right, is to cut the name of God out of the Declaration of Independence; to publish without it the farewell address of the Father of His Country; to leave some significant blanks in the sublime sentences of Lincoln over the dead at Gettysburg. We must be taught

that a strange faith sprang up in the bosom of Rome and spread over the area of Roman conquest, but we must not be taught whence it came or why it spread. We must be taught that the followers of Mahommet raised the Crescent flag against the Cross, but we must not be taught what the cross signifies. We must be taught that the Crusades poured out the blood and treasure of Europe to take from the Moslem the tomb of the Carpenter, but we must not be taught what was the torch which lighted their fiery faith. We must be taught history but not the meaning of history. Some of the facts of human experience are to be allowed us but the central fact of human history is to be barred." That Mr. Coler has here given us a plain statement of facts all who are conversant with the present day methods can amply testify.

It is well worthy of note that wherever the enemies of Christ's Church were bent upon effecting her ruin, they invariably began by attacking her system of religious education. It was along these lines that her enemies in France carried on their vicious campaign. And now in our day, when Socialism, our deadliest foe, is seeking to undo the honor and the glory of this great republic, bending every effort to bring about its doom, its leaders have directed their guns against this same sacred principle. Socialists have been quick to recognize in religion the mightiest obstacle to their fondest hopes. They know that while men's hearts are dominated by its truths their destructive scheme of government can never prosper. Hence their persistent endeavor to exterminate it from the school whenever and wherever this is possible. Should not this thought alone stimulate all true and patriotic Americans to take a vigorous stand in defence of a principle which is so closely allied to the preservation of this land for which their forefathers died?

Another prominent feature in the world of education is the tendency towards experimentation in our schools. That an idea is novel may not necessarily argue its truth, but at least it seems to demand that in every case it be given a generous trial, and so the experimenting process has invaded every department of school life. Kindergarten and University alike have in turn been made the scene of its operation. No one will deny that in the science of education, as in all other sciences, the validity of theories must be tested; but since, from the nature of the case, such experiments must be made upon human beings, and since the time that the majority of these can devote to school life is only too limited, reason demands that they be made the smallest possible number and with due consideration for the treasured wisdom and sacred traditions which history has handed down. But such is not the plan pursued. As a rule the experiment is broad in its scope, bold in its method, and heedless of the lessons of the past.

A short time ago the advantages of co-education were so loudly heralded that there were few found who would dare question its wisdom. Its beneficent results were proclaimed far and wide. It was one of the greatest steps forward in modern times. Meanwhile, our cousins across the sea shook their heads and smiled. But while the enthusiasm was great with which it was ushered in, the subsequent disapproval was none the less pronounced, nor was it long delayed. Chicago University was first to discontinue the plan, and now it is practically abandoned wherever it had been introduced.

When the embryologists told us that there was a certain parallelism between the development of each child and the historical development of the race, this finding of science was translated into the field of pedagogy and took its place under the name of the culture epoch

theory. It was a rare discovery for the educator and the claims which its defenders advanced in its behalf were little short of extravagant. The character of studies and their orderly arrangement were now to be placed upon a scientific basis; there was little left to be desired. Formal religious training was now considered unnecessary as the foundation of morality, and without it, the new theory was to produce cultivated minds and holy lives. But, alas, the facts are sadly at variance with the promises, a truth which many of its promoters are honest enough to admit.

Sex hygiene is what we are told the schools of the country now require as a panacea for the most saddening evils of the hour. A thorough course in this branch, it is asserted, will prove a most efficacious remedy towards banishing those horrible vices which we all so deplore. The departments of education in several of the States have already sent out pamphlets treating of this subject for the pupils of the upper elementary grades. But how is this knowledge to be imparted? In an atmosphere of religion, with its authority and many safeguards? Rev. Josiah Strong of the American Institute of Social Service tells us: "One of the elements in this discussion must be the correction of the common religious dogma that man is 'altogether born in sin' with all the myths and speculations on which it has been based." Another closely identified with this new-born propaganda admonishes us that instruction in such matters should be given "from the hygienic standpoint, not from the moral and spiritual." So the new science is launched upon its career with a denial of one of the fundamental truths of Christianity, and the declaration of a hands-off policy to all religious motives. While such may not be the mind of all those who are interesting themselves in the

movement, it is certainly the attitude expressed by those who are looked upon as leaders.

Education is too important and the minds and the hearts of our children too precious to tolerate the actions of theorists who, caught by the novel and the fanciful, and with little regard for experience or authority, proceed to inaugurate radical changes which affect large sections of our school population. In a country and an age such as ours, readjustments and adaptations are at times called for because of the growing and changing needs of the population. But far reaching innovations should be approached with the greatest possible prudence and always with a careful regard for the wisdom of experience as well as those sound pedagogic principles which can never change because they are rooted in the very nature of the child's mind.

While speaking of false pedagogy we might call attention to another marked tendency which we think properly belongs here. We refer to the growing practice of exacting the least possible effort or application on the part of the pupil. It is found not only in the elementary school, but in the college as well. In the endeavor to thus make everything easy and pleasant, is there not a real danger of missing an important aim of education, *i. e.*, the power to grapple with difficulties and to master them? Is it the best method of forming a strong character and a firm will? In later life unpleasant tasks will be encountered; duties demanding strength and perseverance will have to be performed. Why not prepare our pupils now for those things as far as we may by teaching them the meaning of duty, work, and self-reliance, and training them to feel the joy of meeting difficulties and triumphing over them? The custom, so familiar to all of us, of children preparing the next day's studies at home, is greatly on the decline, and in some

cases, pupils are even forbidden to take books home or to do any studying upon their own initiative out of school hours. This is partly made up for by study periods in school but surely not entirely. The preparation at home of a reasonable number of school tasks gives the child healthy and valuable lessons of industry, and trains him, when school days are over, to utilize a good share of his free time for self-improvement. Lessons of this kind no one will question are a part of the school's function. Our well-stocked libraries offer magnificent opportunities to the industrious boy or girl, man or woman, and our children should be taught to appreciate and embrace these advantages. Why not bring our children to see early in their careers that life is earnest, life is real. That there is little place in this busy world for the man or woman of weak character and irresolute will, for the namby pamby or the butterfly. That labor is a blessed thing and conquers all obstacles. That both in the intellectual and spiritual spheres, the sweetest things of life, the things most worth having, have always been bound up with difficulty, requiring on our parts real, determined, persistent, effort, if we would ever hope to gain them. That "the kingdom of heaven suffereth violence and only the violent shall bear it." Unless these truths are deeply impressed during school days there is real danger that they will never sink into the mind in such a manner as to dominate life.

Transcending by an immeasurable distance the man-made educational system of this world is that of the great Teacher, Jesus Christ. "Seek ye first the Kingdom of God and His Justice and all these things shall be added unto you." This is its first principle. It teaches man that he has a soul, a spirit that will never die, made to the image and likeness of God. To save that soul by

knowing, loving and serving God is the supreme business of his life, and it reminds him over and over that it will profit him nothing to gain the whole world and suffer the loss of that immortal soul. It is this system of education that has built up civilization and it is this system alone that can conserve it.

To the Catholic Church, Christ entrusted the carrying out of His system when He gave her the sublime charter "Going, therefore, teach all nations." This system proceeds with definite aims and fixed principles. It is not content with mere instruction, storing the mind with facts, however useful these may be, its object is education in the highest sense, the development of the child in its entirety, the cultivation of all the faculties given to it by God. Following the counsel, "Seek ye first the Kingdom of God," it lays its greatest emphasis upon religion as the means of realizing the child's eternal destiny, while it is at the same time the only sure basis for sound character and good citizenship. Religious education! This is its watchword. Religion permeating the very atmosphere of the school, and brought into vital relation with every other branch: history, philosophy, nature study, science, art and the rest. "A devout and illumined spirit," says Spaulding, "sees all things bound together in harmony and beauty about the feet of the Eternal Father." How barren must be the study of nature with no reference to nature's God. How inadequate the study of ideals with no reference to Him "Who is the Way, the Truth and the Life." Without this method neither does religion receive the place to which it is entitled, nor can the so-called cultural subjects be presented in their fullness. No, the light and inspiration of religion must everywhere dominate the school.

Such a system must inevitably produce the truest patriotism, while it is the state's most powerful ally.

The strength and safety of our government depend upon the purity and integrity of its citizens; their respect for authority, their reverence for law. Especially is this true in a nation such as ours. But where can we find these virtues so effectively inculcated as in the Catholic school? Here they are taught as sacred duties. They form a part of the child's constant religious training and are fortified with a divine sanction. Here pupils are taught that all authority is from God. That a crime against the state is a sin against God. That a thing which is wrong, is wrong though the world may never know.

Speaking of the necessity of religious faith for the safety and well being of our government, the British Ambassador, Mr. Bryce, in the *American Commonwealth*, presents his view in a striking form. "Some times," he says, "standing in the midst of a great American city and watching the throngs of eager figures, streaming hither and thither, marking the sharp contrasts of poverty and wealth, and increasing mass of wretchedness, and an increasing display of luxury, knowing that before long, one hundred millions of men will be living between ocean and ocean under this one government, a government which their own hands have made and which they feel to be the work of their own hands, one is startled by the thought of what might befall this huge, yet delicate, fabric of laws and commerce and social institutions were the foundations it has rested upon to crumble away. Suppose all these men ceased to believe that there was any power above them, and future before them, anything in heaven or on earth but what their senses told them of. . . . Suppose their consciousness of individual force and responsibility . . . were further weakened by the feeling that their swiftly fleeting life was rounded by a perpetual sleep, would the moral code stand unshaken and

with it reverence of the law, the sense of duty towards the community, and even towards the generations to come? History, if she cannot give a complete answer to this question, tells us that hitherto, civilized society rested on religion and that free government has prospered best among religious peoples." Surely that greatest blessing to a free government is a system of education which cherishes religion in the hearts of its youth and furnishes religious ideals and religious motives for human conduct. Hence, it is eminently fitting that every Catholic school in the land should bear the motto: "for God and Country."

Nor is there anything more in harmony with the spirit of those early pioneers who laid the foundations of our glorious republic than that religion should be cherished as the strongest bulwark of its free institutions. "They sought," says Webster, "to incorporate the principles of Christianity with the elements of their society and to diffuse its influence through all their institutions, civil, political and literary." It was under the inspiration of religion that the earliest settlers braved so many perils in effecting their first settlements upon these shores. The Declaration of Independence breathes a religious spirit, and the custom still observed of opening with prayer our legislatures, both state and federal, as well as the annual Thanksgiving Proclamation by the Governors of our States, are but present day witnesses of the religious inheritance handed down to us from the beginning. Harvard College was founded as a school of divinity. Yale, too, was in the beginning essentially a school of religious teaching. It is not the importance which true pedagogy today sets upon religion which marks a departure in our country's history, but it is the de-Christianizing of our schools which does the greatest violence to our oldest and most sacred traditions. The burden of defense in this

matter lies not with those whose stand is in behalf of religion but rather with those who, in a nation conceived in religion, are disposed to stifle its growth, and are meanwhile opening up the floodgates of materialism and indifferentism to a degree which is truly alarming.

The faithful and untiring advocate of the true system of education down through the ages has been the Catholic Church. She is no newcomer in the field of education. Ever since she received her divine commission "Going, teach all nations," she has devoted herself unreservedly to this noble work. During the course of her long career she has seen the rise and fall of many systems while she zealously gave herself to the task of elevating and transforming men by enriching their minds and purifying their hearts. She civilized the barbarian hordes that swept upon Rome from the North, by training their hands to useful occupations. Her Monastic and Cathedral Schools gave to the youth the best of the learning of their day. Her Cathedrals, grand and majestic, were built and adorned by her own sons, and for beauty and form they have been the models for all succeeding ages. She is rightly called the mother of science, and it was under her inspiration and guidance that architecture, painting and sculpture burst forth into the full flower of their perfection. To look into her past, to study her history, to recall her wonderful achievements for the spread of culture and the humanizing of the race, is to make the Catholic heart throb with joy for the glory of the ancient faith. She left in the old world eloquent monuments to her name in the famous Universities which she planted, and it is well to remember that she had flourishing Universities in Mexico and Peru almost a century before Harvard was founded.

In this land of freedom she is giving herself unsparingly to this same holy enterprise. Convinced that the

only true system of education is the system of Christ, and that as long as it is a fact that, "man liveth not by bread alone," it must ever remain so, she has dotted this continent from sea to sea with her schools and colleges, building them all upon the cornerstone of religion.

The religious teacher is her chosen instrument for the fulfillment of her holy mission; the most important factor for the realization of her highest hopes. And well may that Catholic teacher rejoice in his glorious inheritance. He is a descendant of a royal and a noble ancestry. He is a part of the greatest educational force that history records. In the training of youth he has in his power, in no small measure, the making or marring of the little ones of Christ. His is the noble work of forming young hearts after the divine model. His, not only to train the mind but to cultivate virtue in the soul, to give strength to the will, and character to life. He has in his keeping, as no other teacher has, the imparting of those very qualities which are the first essential needs of good citizenship. Hence the fruits of his earnest efforts will ever be a glory to God and a blessing to the nation.

MICHAEL J. LARKIN.

THE SECOND SUMMER SESSION OF THE SISTERS COLLEGE

The Catholic University of America! Surely a title rich in suggestiveness as harmonious in the utterance. Its first pronouncement heard in the closing years of the eighties, when many silent, tremendous forces were gathering slowly for future onslaught, came to listening ears like the sound of a rallying cry.

The faith of our fathers, rooted in the soil, was bone of their bone and flesh of their flesh. But in this new land, confronted with ever-changing conditions, beset by the perils of modern civilization, how would the coming generations guard the sacred inheritance that had come down to them at the cost of tears and blood? Under the deadening influence of a conspiracy of silence, even should there be no poisoning of the wells, would *they* preserve the light of faith undimmed? This was the momentous question that the Fathers of the Second and Third Plenary Councils of Baltimore set themselves to answer. Faithful sentinels on the watch-tower, gifted with the gift of vision, enlightened by the Holy Spirit that guides the Church through all the storms and shocks of time, they realized that the hour had struck for concerted action.

Action there had been; brave, persistent action in the face of almost insurmountable difficulties, when our Leaders in Israel had to lose many a battle in order to win a campaign. The injunction of the Vatican Council had not fallen on deaf ears: "All faithful Christians, but those chiefly who are in a prominent position, or who are engaged in teaching, we entreat by the compassion of Jesus Christ, and by the authority of the same God and Saviour, that they bring aid to ward off and eliminate

those errors from Holy Church, and contribute their zealous help in spreading about the light of undefiled faith." And so, the hierarchy of the United States, mindful of the Scriptural saying that the children of the world are wiser in their generation than the children of light, observed the marshalling of destructive forces, and recognized, as never before, that union is strength. In the words of Leo XIII, "Not only is the Church a society far excelling any other, but it is enjoined by her Founder, that for the salvation of mankind, she is to contend as an army drawn up in battle array. The organization and constitution of Christian society can in no wise be changed, neither can any one of its members live as he may choose, nor elect that mode of fighting which best pleases him. For in effect he scatters and gathers not, who gathers not with Jesus Christ, and all who fight not jointly with Him and with the Church are in very truth contending against God." And the same great pontiff, in establishing a pontifical university in America, again struck the keynote of co-ordination: "We exhort you all that you shall take care to affiliate with your university, your seminaries, colleges, and other Catholic institutions, in such a manner as not to destroy their autonomy." *E pluribus unum!* the principle that saved our country, the sane doctrine that forms the basis of all solid constructive work, was the corner-stone of the Catholic University of America.

If anyone ever doubted the practicability of this unifying principle along educational lines, considering it a mere dream which should never see fulfillment, a visit to the federal capital and to the University grounds during the summer of 1912, would have dispelled, once for all, the illusion. The United States is a term wide in its extension, but not wide enough to define the Catholic University. This fact was fully demonstrated by the

student-body attending the summer session of the Sisters' College. There we were, four hundred strong of various nationalities, comprising a staff of professors, exponents of all that is best in the Old World and the New; a corps of students representing not only the thirty thousand teaching sisters in the United States and their million pupils, but also the leading sisterhoods and schools of Canada. From Maine to Florida, from Key West to the Pacific coast, from "the land of the Dacotahs" to the waters of the Rio Grande; from Montreal, the metropolis of Canada; from Ottawa, her federal capital; from old Quebec; from Antigonish, Nova Scotia; from St. Johns, Newfoundland, all had come, and *Deus Lux Mea* was the light that illumined the way. Did we not form a group, truly American, truly cosmopolitan, truly Catholic? *E pluribus unum!* All working in unison, with the one end in view that we might become more efficient instruments in carrying on the work confided to us by our bishops and pastors—the strengthening of Christ's kingdom in the hearts of His children.

A sense of this personal responsibility was brought home to us in a striking manner when we had the privilege of visiting some of the public buildings that are of interest from an educational point of view. In this instance, it was the Bureau of Engraving. As we watched that army of employees intent on their work, rejecting at each stage of development any copy that bore the least blemish, and learned that by a perfect system of organization any mark of carelessness might be directly traced to the particular offender, we asked ourselves, "what about those who are engraving, not on paper, but on immortal souls?" And finally, when we were shown the original plate and had been duly impressed with the necessity of its perfect elaboration, the analogy was complete. Why should we wonder that our Holy Father, that

the hierarchy of the Church, that our religious superiors, should attach so much importance to the training of teachers, when we consider how far reaching is their influence and how stupendous is its consequence? This is the motive power that has thrown open to women the doors of the Catholic University, this the secret of that self-sacrifice on the part of her professors which chains them to their lecture rooms during the short vacation that follows a year's laborious work.

That the fifty-eight courses, offered in religion, education, philosophy, letters, mathematics, science, history, sociology, music and art were but means to an end was a fact deeply impressed on us by the Right Reverend Rector in his first address to the assembled students. The educational advantages these courses afforded were not even the chief factor in the attainment of that end, he said, for the work of personal sanctification was the first duty incumbent on each religious teacher. *Nemo dat quod non habet* was a fundamental truth here as elsewhere. Hence the necessity of fidelity to our holy vocation and to all the duties it implied, if we wished to make our pupils loyal citizens of the State and faithful children of the Church. And this was the underlying principle of every subsequent sermon and lecture—nearness to God brings clearness of vision. It is not the intention of the writer to dwell upon the inspiration given by each particular member of the faculty, for if there was one lesson more than another they sought to inculcate, by word and example, it was the sinking of the individual and of individual interests in a common cause. But there was not one sister present during the session of 1912, who did not echo in her heart the appreciation so beautifully expressed by a member of last year's class in the October number of *The Catholic Review*. It was remarked by more than one of us that Divinity Hall, during the Sum-

mer school, had the atmosphere of a Mother House. In its quiet chapel, where almost perpetual adoration was maintained, can we doubt that many a fervent prayer was breathed at the feet of the Eucharistic Lord for those, his chosen ministers, who, filled with His spirit, guided by His holy light, seeking no other reward than that which is promised by Divine Love, sought to share with us their treasures of knowledge, and stooped, with infinite patience, to lead our slow, if willing, steps, up the pathway of lofty aim and strong endeavor.

The writer recalls, at the present moment, a selection contained in an old school reader—"Thanks be to God for mountains!" In those early days, the philosophy of history did not present its vistas, and to the mind's eye, the physiography of a country and its natural boundaries were not the solution of independent civilizations nor the determinants of racial characteristics. But there was something very pleasing to the ear of childhood in the frequent repetition of the phrase, "Thanks be to God for mountains;" we *did* own a mountain, and with true natural instinct, it seemed right and proper that our love of nature should form a fitting theme for our praise of nature's God. As religion finds its highest expression in an act of worship, so gratitude finds its deepest utterance in the note of prayer. And during the summer school, as we looked out from a higher coign of vantage on a broader field of vision, how instinctively sprang to our lips, "Thanks be to God for our Catholic University!" But its action is evidenced in a negative as well as a positive pole. "Our mountain" of childhood, viewed in the light of wider experience, soon dwindled to a hill of modest proportions; so, if perchance, any false appreciation of values in another sphere should still obtain, if any small mountain of prejudice or self-complacency has yet to be laid low, there is no better dynamic agency for the

levelling process than a sojourn at the Catholic University. But there are some barriers it guards with jealous care, and one of them the so-called "spirit" which is to a religious congregation what personality is to the individual. This respect for the autonomy of each community was manifested in every detail. And in the closing address, the Reverend Dean of the College reminded us, in no equivocal terms, of the obligation we were under to our respective communities for the privilege we had enjoyed. He exhorted us to show our appreciation of the sacrifices they had made by greater simplicity, humility, and sweetness in the common relations of life.

Sweetness and light! Not the shibboleth that finds acceptance with modern agnosticism in its chimerical search of a substitute for dogma and grace, but that sweetness which finds its source in the Heart of all hearts meek and humble; that light, not broken by the prism of creation, but seen in the Fountain of Life, in whose light we shall see light. Such is the spirit that has found an abiding place in our great University; such the influence, pure and serene, that makes itself felt in a profound respect for authority, a tender charity towards all, a tolerance of opinion, that ever agrees to differ where there is no compromise of truth. And since we are all seeking for ourselves and for others the attainment of life everlasting through *one* who hath said, "I am the way, the truth, and the Life," shall we not often repeat, as we go up the mountain to meet Him in whose light there is no darkness, "Thanks be to God for the Catholic University of America!"

A SISTER OF THE CONGREGATION DE NOTRE DAME.
Waterbury, Conn.

THE SUMMER SESSION OF SISTERS COLLEGE

REPORT OF THE SECRETARY

The second summer session of the Sisters College of the Catholic University of America was officially opened Sunday, June 30th, and continued until Friday, August 9th. Registration of students began on Saturday, June 30th, and over 300 Sisters and lay teachers assembled for the Solemn High Mass celebrated in the chapel of Divinity Hall on Sunday, July 1st, by the Very Rev. George A. Dougherty, S.T.D., Vice-President of the University. The Right Rev. Thomas J. Shahan, Rector of the University, welcomed the students and preached the sermon. Lectures and classes began on Monday, July 2nd, and continued on five days of each week until Friday, August 9th. The courses were given in McMahon and Divinity Halls. The school day lasted from 8 A. M. to 6 P. M. with a recess of two hours at noon.

The courses announced in the REVIEW and in the pamphlet for the summer session were carried out with the exception of No. 13 in Sociology. Course No. 37 in Latin was conducted by Rev. P. Blanc, S.S., in place of Rev. Benjamin F. Marcetteau, S.S. There were in all 58 courses: 56 were of 30 hours each, and 2 of 5 hours each, a total of 1,690 lectures. Laboratory exercises included 60 hours each in Physics, Chemistry and Biology. No student was allowed to obtain credits in more than four courses. Examinations for those desiring credits were held on Thursday, August 8th, and Friday, August 9th. A series of evening lectures was given on Monday, Wednesday and Friday of each week by the Very Rev. Dean, Dr. T. E. Shields, the Very Rev. Vice-Dean, Dr. E. A. Pace, and the Rev. Drs. Turner and McCormick.

Thirty-eight instructors were engaged in this work of the summer session and of that number 25 are members of the regular staff of the University.

The total registration of students for the summer session was 314. Of this number 11 were lay students and 303 were Religious, who represented 26 Orders or Congregations, and who came from 55 Dioceses of the United States and Canada.

CLASSIFICATION OF STUDENTS

<i>Religious</i> (26):		<i>Sacred Heart of Mary</i> .. 4
Benedictines -----	27	St. Francis ----- 16
Charity -----	32	St. Joseph ----- 36
Charity, B.V.M. -----	8	St. Mary ----- 10
Charity of Incarnate Word -----	6	Ursulines ----- 20
Christian Education ---	3	Lay Teachers ----- 11
Divine Providence -----	13	<i>Dioceses</i> (55):
Dominicans -----	19	Albany ----- 9
Grey Nuns of the Cross	6	Antigonish ----- 1
Holy Child -----	2	Baltimore ----- 13
Holy Cross -----	4	Boston ----- 1
Holy Name -----	8	Brooklyn ----- 12
Humility of Mary -----	3	Buffalo ----- 15
Immaculate Heart of Mary -----	11	Charleston ----- 8
Jesus Mary -----	5	Chicago ----- 6
Loretto -----	5	Cincinnati ----- 5
Mercy -----	37	Cleveland ----- 14
Notre Dame, Congregation of -----	6	Columbus ----- 1
Notre Dame of Namur -----	4	Concordia ----- 3
Our Lady of Mercy -----	8	Covington ----- 8
Presentation -----	2	Dallas ----- 3
Providence -----	8	Davenport ----- 4
		Des Moines ----- 2
		Detroit ----- 6

Dubuque	8	Wichita	2
Duluth	2	Wilmington	1
Erie	8		
Fall River	4		
Fargo	2	Alabama	3
Fort Wayne	8	Connecticut	9
Galveston	1	Delaware	1
Green Bay	5	Florida	2
Hartford	9	Illinois	9
La Crosse	2	Indiana	8
Leavenworth	4	Iowa	14
Louisville	7	Kansas	9
Manchester	2	Kentucky	15
Mobile	3	Louisiana	3
Montreal	5	Maryland	14
Nashville	2	Massachusetts	5
Newark	10	Michigan	6
New Orleans	3	Minnesota	5
New York	27	Missouri	6
North Carolina	4	New Hampshire	2
Oregon City	1	New Jersey	10
Peoria	3	New York	66
Philadelphia	8	North Carolina	4
Pittsburgh	5	North Dakota	2
Providence	4	Ohio	28
Quebec	2	Oregon	1
Richmond	4	Pennsylvania	32
Rochester	2	Rhode Island	4
St. Augustine	2	South Carolina	8
St. Louis	6	Tennessee	2
St. Paul	3	Texas	15
San Antonio	11	Virginia	4
Seattle	1	Washington	1
Seranton	11	Wisconsin	7
Syracuse	1	Canada	8
Toledo	8		

The new Gibbons Memorial Hall offered excellent accommodations for the increased number of students who desired residence on the University grounds. Albert Hall, Divinity Hall, St. Thomas' College and the Apostolic Mission House were all occupied by the Sisters. Trinity College, Holy Cross Academy, the Benedictine Convent, Brookland, and Religious Houses in Washington accommodated students of their respective communities and others who could not be housed on the University grounds. Religious exercises were conducted in the Halls and Colleges of the University every day. Benediction of the Most Blessed Sacrament took place each evening at 6 o'clock, and Solemn High Mass was celebrated on Sundays in the chapel of Divinity Hall.

On Sunday, July 21, His Excellency, the Apostolic Delegate, Most Rev. John Bonzano, addressed the students of the school, and officiated at Benediction of the Most Blessed Sacrament. After the ceremony all of the students were presented to him. His Eminence, James Cardinal Gibbons, Chancellor of the University, honored the summer school with a visit on Saturday, August 3rd. The students congregated in the Assembly Room, McMahon Hall, and listened to an enthusiastic address from the Cardinal.

The Welcome Committee of the National Catholic Woman's Circle rendered valuable assistance to the Sisters upon their arrival in Washington and extended many courtesies to them during the summer session. Small parties were organized to visit the various Government Buildings, including the Capitol, the Library of Congress, the United States Treasury, the Bureau of Printing and Engraving, the Bureau of Education and the points of interest to teachers in and about the Capital.

On the evening of Friday, August 9th, the retreat for Sisters began, the exercises being conducted by the Rev. Pascal Robinson, O.F.M.

PATRICK J. McCORMICK, *Secretary.*

FEDERATION AND EDUCATION

The eleventh annual convention of the American Federation of Catholic Societies was held at Louisville, Ky., August 18-21. It was a representative gathering in which many of the Bishops and clergy, as well as lay delegates, took part. The presence of the Apostolic Delegate attested the good will of the Holy See towards the Federation's work and added a special dignity to the proceedings. Questions of importance to religion and to the social welfare of the country were freely discussed, and the results were embodied in resolutions which form what may be regarded as a platform of principles for the guidance of Catholic endeavour and the unification of Catholic effort along various lines of activity.

The attitude of the Federation towards education in general, and toward some of its especially prominent phases, is shown in the following resolutions:

“We again proclaim the inherent right of the Catholic child to a Catholic education. We exhort all parents and guardians of Catholic children to give them the benefit of a Catholic elementary, collegiate and university training.

“We regard with satisfaction the progress that has been made toward the unification of all our Catholic schools in a well articulated system based on educational principles that are in thorough accord with sound pedagogy and the teachings of the Church.

“To promote Catholic secondary education, we approve and encourage the multiplication of Catholic high schools throughout the country.

“We again insist that all schools contributing to good citizenship are entitled to equal support from the State.

"In view of the great number of universities and colleges already established in our country and of the widely-differing religious beliefs of the diverse elements of our population, as also of the increasing burden of taxation for educational purposes, we regard the project to establish a national university, under Federal control and with Federal support, as superfluous and impracticable.

"Realizing as we must the necessity of unity of work and action in Catholic education, as well as the broadening effects of the free interchange of thought among teachers, we rejoice at the establishment of the Sisters College at the Catholic University, also at the growth of Catholic Teachers' Institutes and summer schools throughout the country.

"We disapprove of the custom of holding the closing exercises of State and public schools in denominational churches.

"Appreciating the efforts of non-Catholics to forward moral teaching based upon religious principles, nevertheless, we most emphatically protest against the introduction of Bible reading into the public schools."

From these statements it is quite clear that the Federation fully realizes the importance of Catholic education in the attainment of the purposes for which it is striving. Obviously, its aims will not be secured by a mere aggregation of members, however numerous and enthusiastic, unless these are properly directed. But it is equally plain that wise direction presupposes a thorough understanding of the situations that are to be met and the problems that are to be solved. The essential thing, therefore, is to bring about among our Catholic people an intelligent grasp of all those questions with which the Federation has to deal. The task of leadership will be lightened and the execution of its plans made surer according as each member appreciates at its true value the

service he is called to perform and the relation that his own endeavour bears to the larger purpose of the Federation as a whole.

By the very fact of its existence as an organized body and still more by holding up the noblest aims, the Federation makes new and urgent demands on all our Catholic schools. To these it looks for the training of its future members, and it rightly expects that the boys and girls who are now being educated will, as men and women, render efficient service in its ranks. This, however, they will be able to do on one condition only; and that is that their education shall inspire them with the ideals and the unswerving loyalty to their faith which brought the Federation itself into being. Without such principles and such aspirations on the part of Catholic youth, it is difficult to see where or how the association will find its recruits; or perhaps one might come nearer the truth by saying that unless the right sort of education be given now there will be no cause to stir up champions and therefore no reason to seek recruits.

Here, indeed, we come upon a function of the school which, if it is properly performed, must produce excellent results. It is possible to train the child in such a way that he will not only know the teaching and the practice of the Church and hold sacred his personal duties, but will also be eager to do his share by co-operating with others in behalf of general Catholic interests. He can and should be made to realize that besides his own spiritual concerns and the influence for good which he must exert upon those nearest him, there is the welfare of the Church which claims his attention and serious effort. He will not, of course, have this placed before him at the beginning of his school career in abstract terms or in eloquent discourses about the necessity of co-operation for the furtherance of the cause of religion. But the idea will be presented to him in a form suited to his capacity;

it will grow as his mind passes on to successive stages of its development; and it will rather anticipate than await, when the proper time comes, the call for action.

But if "federation" may thus begin in the school, it at once becomes evident that the school itself must be Catholic all the way through. It must be aware that in its own affiliations, that is, as a school with other schools, it is giving an object lesson in co-operation which the pupil cannot fail to learn; and its exhortations to its pupils about co-operating in Catholic efforts will have greater effect if supported by its own example. The pupil will then see, with a vision at first limited but constantly widening, that what has been so often said about the duty of supporting Catholic high schools and colleges is taken seriously by those who are chiefly concerned. He will also be more likely, when as head of a family he chooses a school for his children, to see that their education, from beginning to end, is received in Catholic institutions. And he will be the first to endorse and put into practical effect just such resolutions as are printed above.

Much again depends on the view that is taken by the school of its relation to those practical concerns which are of greatest moment in the work of the Federation. As it is now generally recognized that education is for life, it naturally follows that the principles on which education is based must in some way determine the aims, sympathies, attitudes and conduct of the educated person.

This does not mean that the science or philosophy of education has to discuss social or economic questions, but rather that in applying educational principles the school is developing in the pupil a way of looking at things which is sure to influence his judgment when questions of practical import are presented to him. If individualism, for instance, be accepted as the proper aim of education,

then, so far as the aim is realized in the school, the individualistic attitude is the result, and it may be pretty well established in the pupil's mind before he is aware what individualism means, or even before he has heard the word. Two questions then arise: how far does this result contribute to prepare social workers, and, how far is it consciously and consistently aimed at by the school?

Similar questions are suggested by the mere mention of such principles as those of authority, responsibility and, generally speaking, of morality. But they all lead up to the vital issue for the Catholic school, whether, namely, the educational principles which it accepts and which it applies in its methods are such as will prepare its pupils to act well their part where Catholic interests are at stake. And the question takes on a deeper significance when one reflects that so much confidence is reposed in our schools by great Catholic organizations which are doing their best to safeguard and strengthen our institutions by every legitimate means. They are rightly persuaded that Catholic education, in the true sense of the word, has principles of its own, that these, if but thoroughly carried out in practice, offer the best solution of the problems which confront society at this time, and that nothing is to be gained by diluting these principles with infiltrations of any philosophy that antagonizes Catholic truth.

It is especially in the treatment of social and economic questions that educational principles, and in fact the whole work of the school, are brought to a test. Here, too, there are distinctively Catholic doctrines which need to be expounded and defended as against various opposing theories. But exposition and defence alike call for accurate knowledge of the many-sided problems which involve so many possibilities for the advance of religion or for the thwarting of its beneficent purposes. And

since the conditions which environ the Church are becoming ever more complex, the need of such knowledge will evidently be more imperative as time goes on. It seems pertinent, therefore, to ask whether our schools, and particularly those which are devoted to higher education, should not lay greater emphasis on social studies. In other words, will not the success of organized endeavour depend largely on the quality and extent of the instruction which is supplied the Catholic student in sociology, economics and the cognate departments of knowledge? While experience and common sense are indispensable, it is none the less true that scientific training, with the more comprehensive views which it affords and the habits of correct thinking which it imparts, is also essential. Without it, we shall look in vain for any Catholic literature on these very practical subjects, and our people will be obliged to draw their information from books whose authors are, to say the least, not in sympathy with the teaching of the Church.

Happily, the Federation has not postponed its action until the much needed literature could be supplied. The Reports of the National President and of the National Secretary for the past year give evidence of vigilant and fruitful activity in many fields. But what has been accomplished only goes to show how necessary it is that the number of workers should be increased and that every Catholic agency, in its own sphere, should not merely be enlisted in the common cause but should also be animated by one and the same Catholic spirit. In bringing these needs to view, the Federation itself takes a prominent place among the agencies that educate.

EDWARD A. PACE.

DEVOTION AND DEVOTIONS

Perhaps some apology is due for asking a consideration of the above subject; as, in the matter of devotion, we are all agreed upon its necessity and hardly differ in our manner of presenting the same. Yet, we repair daily at stated times to the refectory to keep in motion the mechanism of life, and if the viands vary not from day to day, we do not on that account refuse to partake thereof. The application is obvious, and therein lies the apology if such be needed.

Von Humboldt says that what we wish introduced into the life of a nation we must introduce into its schools. Because Catholic education stands pre-eminently for the culture of the heart through the improvement of the soul, it selects as the means thereto, to inculcate a spirit of devotion in its charges—that devotion which tends to cultivate the heart by the frequent elevation of the soul to God; devotion, which makes the devotee more God-like while remaining none the less human. As the forming of godly men and women is what every true patriot wishes to see introduced into his country, so, to Catholic education the State is indeed indebted over and above mere monetary consideration.

As the saying of the German philosopher is true beyond question, so, what we wish to see imbued into the life of the man we must imbue into the life of the child. Such is the groundwork of Catholic education, which has, or should have, its beginning long ere the child first steps through the portals of the Catholic school. Before reason dawns, the truly Catholic mother begins to educate her child, to direct its unformed ideas; she lays the corner-stone of devotion, and then places it under the care of those who are master-masons in the art of constructing devotional lives; for their own are one continuous act of love, which is devotion.

As, in viewing and admiring some masterpiece of architecture, one seldom thinks of the hidden foundation stones which make the superstructure possible, so, in the finished product of the graduate, the primary teacher is often lost sight of. His was the toil; the patience, all but infinite. He seldom receives any credit, and sometimes gets the blame from the too exacting who look for perfection in all but themselves. The work of the primary teacher is indeed drudgery. He has no pet hobbies to ride; must repeat and repeat; must bring and keep himself down to the level of the child's mind. Not even the occasional sense of appreciation for his care and interest comes to cheer and gladden his heart, making him feel the joy that comes to all, who are human, when labor nobly, freely spent receives the pittance of a "thank you." Truly, there is nothing of the human about his work, and it is on that account perhaps the more divine. God bless the primary teacher in his work! Call it not lowly! On him depends largely the superstructure of the temple of the Holy Ghost—the human soul, a bundle of possibilities for good or evil.

The primary teacher deals with innocence, which is in itself a factor for encouragement; hence, he strives, not so much to counteract evil as to safeguard innocence, that when evil presents itself in later years, the heart may be so entrenched behind the rampart of devotion as to intuitively turn from the demon with innate abhorrence. To effect this, the young are taught devotional exercises in a *devout manner*. If the essence of prayer is the elevation of the soul to heaven, the posture of the body must be such as to take thoughts of it from it. The kneeling erect, the clasping of the hands, the closing of the eyes or casting them on an object which will evoke heavenly thoughts, are more essential to attain the end of prayer than the slow, distinct articulation of words, important though the last be.

To beget devotion in the young, God, His blessed

Mother, the Guardian Angel should be to them, as they are, living actualities, or, as St. Theresa puts it: "The kingdom of heaven is within—in the soul." To be constantly impressed with the nearness of God's presence, to be taught that they live in the presence of the Supernatural, that the all-seeing eye of God is continually upon them, that their Guardian Angel is pleased with their well-doing, will be to children a constant check and make them from the outset perform natural actions for a supernatural end, and avoid evil more through love than fear.

As childhood is attracted to childhood, so, for the very young, devotion to the Infant Jesus is very appealing; and the primary teacher can readily instill a solid love that is tender, compassionate, and will prove a groundwork for subsequent teachers. In the same manner, as children instinctively turn to the mother in trouble and in joy, and, as there is no love on earth comparable to mother-love, so, the deep natural love of the child for its mother can be made a short step to the love of our Mother in heaven; and that, thoroughly instilled, will surely last and prove, according to many of the Doctors of the Church, a passport to the kingdom of heaven—the beginning, end, and reward of our labors.

As the child advances in years, other devotions can be added which will serve to strengthen those already formed. With all due reverence to devotion, the devotions extant might be likened to a variety store; no one is expected to purchase all that he sees, but only such as pleases his fancy or suit his needs. It is the same with devotions; the teacher should take care not to burden the child. Since all have for their object solid piety, and any one is capable of attaining that end, a few thoroughly inculcated with a view to be lasting are all that can be desired. The habit of devotion is the main thing; and, as habit is a quality of mind acquired by the repetition of the same act, we must strive to inculcate uniformity

which would imply singleness, or, at least the reverse of multiplicity in devotional exercises differing in kind.

There can be no question that if a devout mind is to be formed, such can only be accomplished under favorable circumstances; in other words, plants thrive when the soil is adaptable. The class-room is the nursery; an atmosphere of devotion must pervade there; the elements necessary thereto must be supplied; the Crucifix, ever telling its tale of devotion; the class-room altar, preferably arranged by the pupils; pictures, portraying biblical scenes which can supplement a bible history lesson and familiarize the children with the life and labors of our Lord; mottoes, containing positive precepts, *not* negative ones; and above all, the moving spirit of the class-room—the teacher, who is devout, or must be, else he cannot lead others where he, himself, does not follow.

So much for the elements, now for the work. The first devout exercise to form—an important one—is habitual morning and evening prayers; particularly the morning prayer, for few ever forget night prayers. It seems as natural for the growing child to kneel before going to bed as it does to go to bed itself; but somehow or other, the morning prayer is frequently forgotten, and we must be on our guard to obviate this as much as possible. We should teach that the first thought in the morning should be given to God; the first act on awaking should be the sign of the cross. We can easily get the habit of morning prayer formed by teaching the children to say a prayer at night to their Angel-Guardian that he might remind them of it the next morning, or, to some suffering soul anxious to obtain the benefit of prayer. Likewise, we can ask every morning: “How many said their prayers this morning?” This will be a constant reminder, especially with small children who are always anxious to please. Some may object to such a procedure on the score that it would place temptation in the way of children to lie either through shame, fear, or a desire to curry favor. Hardly.

As a rule, children are so impressed with the sacredness of the supernatural, that such a thought would never enter their minds. On the other hand, there should be no reason for it, as no punishment should ever be administered for failure in this duty; no; not even reproof. At most, we should approve those who have done so, and say to the delinquents: "Well, I suppose you forgot; try and remember it tomorrow, for our Lord is anxious for that first prayer, and the devil is satisfied that he has a good day's work ahead of him if you forget it." Again, such fears are groundless; and, if we were to weigh, pro and con, every reason for possible evil in effecting positive good, we would hardly know where to begin, as nothing is so holy but that it may be perverted by base minds.

As the inculcation of devotion is the forming of a religious attitude of mind, and religion finds its expression in worship, so, the highest act of worship—the holy Sacrifice of the Mass—should ever be the acme of our aims dealing with devotion. The Mass should be constantly explained; the symbolic meaning of the vestments, and all external things as they are related to its inner worship. We should not fear that repetition is burdensome. Repetition, and that frequent, is necessary to impress this most solemn and sublime act of religion on the minds of children, and even as necessary for those who are more mature. We must be sure that our children assist at Mass intelligently; and the more they know and appreciate its sublimity and value, the greater will be their attention and devotion.

Children should likewise, be taught how to hear Mass. Of course, it is understood that one hears Mass by bodily presence and by trying to fix his thoughts on prayer; but this is too wide an application and too vague for the young; hence, they should be taught a way which will be theirs until such a time as private devotion and inclination will enable them to choose for themselves. Acknowledging the aesthetic value of music, the devotional ele-

ment of hymns; yet, do they, while being devotional, tend to beget devotion—a life-long devotion? If children sing before the Offertory, after the Offertory, after the Consecration, and after the Communion, when are they to use their prayer-books? All will admit that prayer-books are essential for those who are not contemplative by nature, therefore, their use should be inculcated at that time when habit is formative. If singing is desirable—and indeed it has a reminiscent effect on the "grown-ups," stirring them to better deeds as it leads them back to the days of innocence—let us have it by all means, not by a select few called "the choir," for this would deprive them of the use of the prayer-book, but let the girls sing one Sunday and the boys, the next. But let us be vigilant in the matter of the prayer-book. Nowadays, it is being neglected; and to see a man at Mass with a prayer-book is to be surprised and edified. Without it, carelessness will lead to indifference; and indifference to non-practice; non-practice, to loss of religion and all its evil consequences.

Foreign to the manner of hearing Mass; yet, necessary, in a way, to its external form is the collection box. Here, too, the custom of the child becomes the habit of the man, and children should be taught to drop in their mite *themselves*.

Should daily Mass be compulsory? No. Yet daily attendance should be urged wherever it is feasible. Some object to Mass every day for children on the score that familiarity breeds contempt; that they fail, by daily attendance, to distinguish Sunday from other days and thus become careless when there is question of obligation. A recent writer in *The Ave Maria* nicely answers similar objections regarding daily Holy Communion for children, by asking parents if they cease to teach the precepts of the Fourth Commandment and insist on their observance lest the children when grown would disregard them through over familiarity; that if they do not, at all times,

train their children when young to walk in the way they would have them walk when older. The same line of reasoning holds for the hearing of daily Mass; and indeed, assisting frequently at the Holy Sacrifice must come first, if we expect frequent Communion to be practiced.

From familiarity with the Mass we expect appreciation to follow; from appreciation will come a love of the Sacred Passion; and, in seeking the kingdom of heaven through the Passion, other things will be added, and among them, the all important one for any profit to be derived from devotion—contrition for sin. Perfect contrition is what we must aim to instill. We should emphasize its necessity whenever sacramental confession is impossible, and exhort that it be made every night, and whenever mortal sin has marred the soul. Teach that contrition is not necessarily feeling, but is produced from the will; and as the will is free, the right disposition for it can be obtained by prayer.

The history of the Passion, though old, is ever new; and when feelingly told in detail, the interest of the pupil is easily aroused and sustained. In order that the recital may produce beneficent results, three questions should be constantly kept before the mind of the pupil: Who suffers? why? for whom? With these queries, let a few minutes every morning during Lent, after the regular catechetical instruction, be devoted to the Passion. By beginning with the Last Supper and going into detail, drawing practical lessons from every phase, one will easily have finished the sacred tale by the close of the holy season, and both teacher and pupil each year will find themselves realizing more than ever the mysterious meaning of *love* as applied to the Creator in relation to His creature.

This *love* leads to a consideration of its center—the Sacred Heart. The devotion to the Sacred Heart is a devotion which is practical in all its bearings; the devotion which turns the ordinary affairs of life that are not

of themselves dross into the purest gold; and no place is more opportune for its practice than the class-room, where thoughts, words, actions, and even sufferings abound, and are so varied, untarnished, and can be readily directed to flow into this channel of devotion so high in its Object, so meritorious in its effects. The League, with its application to school-life, the promises from the lips of our Lord, Himself, cannot but be an endless source of blessings to the teacher who does his utmost to instill this devotion pleaded for from heaven, itself.

Love, the child has; and love is the essence of this devotion. To sustain it, the teacher must implant confidence; and happily he has at his command an unfailing source in "The Messenger of the Sacred Heart," in which he will find every month many, fresh incidents where the Sacred Heart has befriended those who have called upon It. By reading and commenting upon these, another practical aim is secured; pupils will carry this confidence from the class-room to the larger school of life, and when they most need it will instinctively turn to the Heart of the Friend of friends in sorrow or in sin. Such is the influence we hope to wield over them long after they have passed from our care, and distance may separate us, or time may be for us no more.

An integral part of devotion to the Sacred Heart is devotion to the Holy Name, with its practical two-fold object of preventing and repairing blasphemy. It is applicable to all phases of human existence for it belongs to Him who taught us how to live by living, passing through all the stages of life from infancy to manhood's prime. Its two-fold object should be kept in mind: first, the prevention of blasphemy; the child must be taught to love and reverence the Holy Name; and the teacher, as in all things, must be the exemplar. He will instill love and reverence by his manner of pronouncing it; his lips to speak it gently, his head to bow reverently. The spirit of reparation will come when the child is old

enough to realize the dishonor in profanation, and should then be taught to lift his hat, if on the street he hears the Holy Name pronounced irreverently, or otherwise; and always to say inwardly: "Praised be the Holy Name of Jesus" or, "Jesus, have mercy on the dying!" By so doing, the dishonor is somewhat repaired, the profanation becomes a blessing which reacts on the repairer and enlists him among the apostolate of the laity.

Furthermore, the Church today is gathering her spiritual forces and holding her men by means of the Holy Name Society. The need of men is patent to any one following the trend of the times; and such societies, in fostering Catholicity, give the age its crying want. These societies will need to be recruited as years go by; and we, as Catholic teachers, must be the recruiting officers by establishing our junior societies so that the youth may step from his sodality, where he has learned the principles, into the Holy Name Regular where he will put them into practice. Such has always been the case with the girls, and every church has its Blessed Virgin Sodality. We always have had, and will have, the women with us; we need the men more, and are less sure of them, and will be even less so, as the world advances and false theories gain, unless we take the child and teach him to walk as the Divine Child, step by step, upright in life. Such will be accomplished by practical membership in a society bearing His Holy Name.

The Devotions thus far considered have a keynote—devotion to our Blessed Mother. Someone has written that man might get his religion through fear, but fear will never make it lasting; that religion to have any hold on man must be tender, and that Mary is the tender part of our religion. Devotion to Mary is all tenderness. We never associate fear with the mother's part, and such is the part that Mary plays in our religion. Tenderness essentially begins in childhood; and the misfortune is, it sometimes ends there. As has been stated before, devo-

tion to Mary must begin to be developed as soon as the child comes to us from its mother's protecting care and knows no other love, or at least, realizes that there is none comparable to it. Such must be the beginning of devotion to Mary, and its ending—never.

There are ways and means without number of inculcating devotion to Mary, and we may well say with St. John Berchmans: "Anything will do, only let it be constant." To aim at constancy, let the subject of Mary be unremitting. Keep the pupils posted on her feasts; each month of the year has at least one. Present some easy devotional practice and urge its daily performance; illustrate from time to time by examples in real life how daily devotion to Mary has met its recompense. During the month of May, the seeding time of this devotion, have conspicuously on the board some pithy saying relative to Mary which can be used as a basis for instruction. Change the same each day; and to assure observation, call on some pupil to tell you what was on the board the preceding day; and you will find that some, to be on the alert, will write them in a little note-book, which if kept, will prove to be a treasure-house of quotations of Mary. Likewise, to instill confidence in Mary's power, and, as an act of devotion on our part, an anecdote relative to her love and protection should be related. Only true stories should be used; and the fact, that they are true, should be emphasized. The bound volumes of "The Ave Maria" teem with them under the title: "Favors of Our Queen." It will take a little time and trouble to look these up; but it will be time and trouble well spent and amply recompensed. Once a good story is found, make a skeleton of it and put such in a note-book which can be used from year to year and be a great saving of time. Finally, as regards devotion to Mary, no teacher will neglect the beautiful devotion of the Rosary. Let us take care that we fully explain the proper manner of its recital, teaching what is meant by the calling of the mystery preceding each decade. Urge the carrying of the chaplet in the

pocket; call it the sword of Mary's knight, the weapon whereby she puts the tempter, her enemy, to flight. Teach the pupils to take it with them to bed by slipping their arms through it, and clasping it while composing themselves to sleep. Little practices like these can be suggested; which, when repeated daily, become habitual; and we all know the force of habit, which in this instance, means the daily acknowledging of the efficacy of mother-love—the highest love of earth or heaven, a love sanctioned by the practice of God, Himself.

Finally, in the matter of devotions, no matter how praiseworthy their immediate object may be, all, to be spiritually valuable, must eventually lead to the Author and center of all devotion—Jesus in the Blessed Sacrament. If we have sodalities, if we teach devotion to the Blessed Virgin, St. Joseph, St. Aloysius, etc., it must be that through those means the child will see and follow the light to its source—the Sacrament of the Altar. Such devotions are but a series of purgations which render the soul more acceptable to the Almighty when it comes to Him through their means, for, to gaze suddenly on a brilliant light in the material order is to dazzle the eyes; so in the spiritual order, we gaze upon the Light of lights with more profit when the darkness of sin and imperfections has been gradually obliterated by the lesser lights of devotions having Jesus in the Blessed Sacrament at once their power and end.

Teachers, then, who wish to form devout pupils, must incite them to frequent Holy Communion. There is no other way to form men and women after the pattern of Him who said: "Learn of Me." To learn of Him is to have Him as Teacher, to go to His school which centers at the altar. There, devotion is culminated, for devotion is love; and the highest expression of love—the grandest act of devotion—is when God meets man, when Heart Divine says to heart human: "Do this in commemoration of Me."

Louisville, Ky.

BROTHER JULIAN, C. F. X.

EDUCATIONAL NOTES

All kindergartners would agree on three fundamental Froebelian principles. These are the importance of each stage of growth, the development of self-activity, and the belief that we are all members one of another. To exemplify these in practice through specially selected means and the organization of the play activities is the function of the kindergarten.

If it be true that in America nearly fifty per cent of the school children leave school before the sixth grade, and that the average period of school attendance is only five years, then every year conserved for education at the beginning is of the utmost economic value. It would also seem economically desirable to give the best tuition and guidance at the beginning when the kind of world each child is to see and to make is largely determined. From the relative cost of education in different sections one would judge that this fact has not been fully recognized.

The kindergarten is of value to the school system in minimizing the number of retarded children. About one-half of all retarded children are retarded in the first two years of school life. The retarded pupils cost the taxpayers upwards of \$25,000,000 a year. They cause four-fifths of the nervous strain of the teachers. They rob the rest of the pupils of much of the teachers' attention that belongs to them. To save the \$25,000,000 waste, the teachers' nervous strain, the time and effort that belongs to all the children, would be a vast achievement.

The advocates of the theory that the young child is a "little animal" and should be left free to carry out his animal impulses in some convenient back yard, forget the scarcity of back yards in a congested city district. They also ignore the

world-wide proof of the assertion that those who guide the first seven years of a child's life may make of him what they will. They fail to see that a civilization which desires to "let the ape and tiger die" must view the child as father to the man.

For the thirty years of its existence in this country, the kindergarten has held to special educational materials designed to aid and abet the child's self-activity.

EFFICIENCY These materials are used to develop the powers **THE GOAL** of observation, comparison, investigation, experiment and invention. They are organized into a series, that there may be progressive guidance and consecutive exercises. They offer means of sense training, but this is not their final purpose. Neither is motor training or manual training the chief end. Their goal is efficiency, which is the power to do, to produce.

LUCY WHEELOCK,
Education, June, 1912.

CURRENT EVENTS

CONVENTION OF CATHOLIC EDUCATORS

The Ninth Annual Meeting of the Catholic Educational Association, held at Pittsburgh, Pa., June 24-27, was the most successful convention in the history of the Association. With a large attendance, including many bishops and prelates of the Church, the business of the several departments and sections was accomplished with that serious thoroughness for which the proceedings of the Association are already well known.

At the opening Mass in St. Paul's Cathedral, which was celebrated by the Rt. Rev. Mgr. T. J. Shahan, President-General of the Association, the Rt. Rev. J. F. Regis Canevin, D. D., Bishop of Pittsburgh, welcomed the delegates and spoke inspiringly of the advantages of a Catholic education. He said in part: "The American people are awakening to the fact that something more than mere utilitarian knowledge is needed to build up a just moral character in men and lay a solid moral foundation for good citizenship in this nation. The Catholic Church declares that mere intellectual instruction will not prevent crime, make men honest and chaste, or insure the sanctity of the home or the security of the State. Catholics hold that any system of public instruction that ignores religious training is defective, and while the Church claims no jurisdiction over outsiders, and does not interfere with them in the education of their children, she does claim a lawful right to exercise a guidance and control over the education of her own members whom she has to instruct in the truth, warn against error, and guide to salvation.

"When home training is not altogether neglected, the burden of religious instruction is usually placed on the mother. The father seldom realizes his duty, and often the mother is not able, for many reasons, to devote the time and attention required for the proper instruction of children in religious truth and conduct, and the whole work and responsibility falls

on the one hour or two given in the week to catechism. One hundred and sixty-seven hours given to the things of this world and one hour 'to seek the Kingdom of God, and His justice.' Fifty-two hours in the year to learn the truths that count for eternity and 8,708 hours to learn and gather the things of time. No wonder that religion has so little part in the lives of millions when it has so little share in their education!

"The Catholic Church, sensible of its mission to serve souls in an agnostic and materialistic society, meets the conditions by employing the home, as far as possible, the Sunday school, the sermon, and all the agencies of Sunday services; but it goes farther and gets down to the only fundamental and adequate system by establishing parish schools, colleges and universities, where hand in hand with all secular sciences, the knowledge of God and of divine things is taught. Our parish schools animated by a laudable spirit of rivalry, and strengthened by the opposition of bigotry which they arouse, are giving their pupils the best equipment for commercial, civic and domestic life by establishing the principles of religion as the foundation of justice, obedience to law, reverence for authority, loyalty and patriotism, for without spiritual righteousness and moral attributes of true citizenship and upright living are not to be found."

The sessions of the meeting were held in the Carnegie Institute which provided excellent accommodations for the general and departmental gatherings. The Convention was officially opened by Monsignor Shaham, at 11 A. M., Tuesday, June 25. After his address and the transaction of routine business, a letter from the Apostolic Delegate, the Most Rev. John Bonzano, was read. In the letter the Delegate said: "I am aware of the very rich and abundant fruits already produced by your Association, and I know your work has already merited the approval and benediction of the Holy Father, as also the benevolence of my illustrious predecessors. Very willingly do I unite my voice to theirs and congratulate you upon the great good already effected, and I exhort you to continue in this work so well begun, and now promising so much for the future. In union there is strength. And for this reason if all

the members of the Association give themselves to the sublime work of the education of youth, under the guidance of the American hierarchy, the result will be such as is desired by all wise men."

The first paper, that of the Rev. P. C. Yorke, D.D., of San Francisco, Cal., on "The Family, the School, and the State," read by the Rev. Thomas A. Powers, of Steubenville, Ohio, was a comprehensive treatment of the educational conditions prevailing today in this country. In the first session of the College Department, Mr. Walter George Smith, of Philadelphia, Pa., read a paper on "Educational Legislation as it affects Catholic Interests." This was followed by one on "How to Deal with Public Legislation," by Rev. Francis J. Heiermann, S.J., of Cincinnati, Ohio. Both papers were ably discussed. In connection with the latter discussion, Mr. A. C. Monahan, of the United States Bureau of Education, spoke of the National Commissioner of Education and his interest in the Catholic school movement. The Rev. Joseph H. McMahon, Ph.D., of New York City, furnished an excellent paper on "The Relation of the Pastor to our Educational work." It elicited an enthusiastic discussion. This department also considered: "Entrance Requirements to College," a paper by Rev. M. Schumacher, C.S.C., of Notre Dame, Indiana, as well as others in the sections for languages, mathematics, philosophy, and history.

"Vocations" was the subject discussed in the Seminary Department at all of the meetings. They were treated "From the Standpoint of the Parish Priest," by Rev. Edwin Drury, of Nerinx, Ky.; "From the Standpoint of the Religious Orders," by Rev. George Lee, C.S.Sp., of Millville, Pa.; "From the Standpoint of the Seminary," by Rev. Bernard Feeney, of St. Paul, Minn.

The meetings of the Parish School Department at which most of the teaching brothers and sisters attended, were marked this year by the number of thoughtful papers contributed by superintendents of Catholic schools and teachers of long experience. At the opening conference the Rev. Michael

Larkin, Associate Superintendent of Schools, New York City, was heard on "True and False Pedagogy." Rev. Daniel J. Lavery, D.D., of St. Louis, Mo., and Brother Gerald, S.M., discussed the paper. "The Recitation: Its Nature, Scope, and Principles," was contributed by Brother Constantius, F.S.C., Ph.D., LL.D., of Memphis, Tenn. It was discussed by Brother Ildephonse, of Lawrence, Mass., and Brother Valentine, S.M., of Pittsburgh. "The Problems of the Elementary School," by Rev. William J. Fitzgerald, S.T.L., Superintendent of Schools, Hartford, Conn., exposed the fundamental problems and their proposed remedies, insisting strongly on a more uniform preparation of teachers and co-operative study of the questions of grading, and class management. Rev. H. C. Boyle, Superintendent of Schools, Pittsburgh, who was appointed to discuss the paper, could not be present. Brother Edward, F.S.C., Inspector of Schools, New York City, led the discussion.

The Local Teachers Meetings were held on two afternoons, and there many practical questions affecting method and management were treated and discussed. The papers, however, were not contributed by Brothers and Sisters as has been the custom in former years. The Superintendents' Section, composed of superintendents of Catholic schools and community inspectors, deliberated in their two meetings, on "The Superintendent's Report," by Rev. A. V. Garthoeffner, with a view to a more uniform report for the dioceses of the country, and on "The Influences that have helped to form the Eight-Grade Elementary System," by Brother John Waldron, S.M.

A new feature in departmental work this year was the gathering of the Provincials and Superiors of Religious Orders of women for separate meetings on two successive afternoons. They were addressed by Rt. Rev. Bishop Canevin on "The Present Condition of Parish Schools," and by Rev. M. J. O'Connor, S.J., on the "Religious Teacher." A public meeting on Thursday night in the Music Hall, Carnegie Institute, closed the convention. The Rt. Rev. Joseph Suehr, of Pittsburgh, presided and delivered the opening address. The Honorable Ambrose B. Reed, Judge of the Common Pleas Court,

Allegheny County, Pa., spoke on "Freedom of Education," and the Very Rev. John Cavanaugh, C.S.C., President of Notre Dame University, Notre Dame, Indiana, spoke on "The Work of the College in Forming Public Opinion."

The resolutions of the Association were the following:

GENERAL RESOLUTIONS.

Whereas, Taxation for professedly educational purposes is steadily increasing, due to the persistent tendency of the modern state to transgress its proper sphere; be it resolved, that, though the state has clear and indisputable rights in respect of education, it should limit its activities to the province defined for it by reason and justice, thus reverencing and protecting the rights of child and parent.

Whereas, Equal rights of civic opportunity demand that admission into all educational institutions maintained, in whole or in part, by public funds, shall be open to all citizens; be it resolved, that admission to such institutions shall be determined solely by the scholastic fitness of the applicant.

Whereas, The continued success of our Catholic educational system depends upon the character and religious zeal of our teaching body; be it resolved, that this association urge upon the clergy and the teachers in our Catholic schools the need of fostering vocations.

Whereas, The necessity of a well grounded morality in education is a principle for which the Catholic Educational Association stands; be it resolved, that we cordially approve the efforts of all who are contending for this principle in the education of the young.

Whereas, The continued success of this association and the further progress of Catholic education depend upon the harmonious and the cordial relations existing between pastors and heads of Catholic colleges; be it resolved, that it is the sense of this convention that all efforts which further this active co-operation merit unqualified commendation.

Be it resolved, that the principles and training provided by a study of philosophy so highly commended by Leo XIII and Pius X is of the utmost importance to Catholic youth who are to enter the professions, or who are by their position likely to be men of prominence and influence in the community.

RESOLUTIONS OF COLLEGE DEPARTMENT

Resolved, That it is the judgment of this Association that the progress of higher Catholic education will be more effectively promoted by the harmonious and cordial co-operation of pastors and heads of Catholic colleges.

Resolved, That the principles and training provided by a study of the philosophy so highly commended by Leo XIII is of the utmost impor-

tance to Catholic youth who are to enter the professions or who are by their position likely to be men of prominence and influence in the community.

Resolved, That this Association take steps to devise a method or system whereby a more careful guardianship may be exercised over our Catholic youth in their use of the public libraries.

Resolved, That we regard with the highest approval any association the purpose of which is to study and keep in touch with legislation, whether state or federal, which may have a bearing on Catholic education.

PARISH SCHOOL DEPARTMENT

First—We hold in grateful memory our Catholic Bishops and churchmen of former generations through whose zeal and direction our educational system was established and maintained on an independent basis, and also our generous forbears who nobly supported them. The present flourishing state of Catholic elementary education could not have been realized without their admirable foresight and manifold sacrifices.

Second—We deeply appreciate the generous sacrifices which our Catholic people so freely make and which are at once an evidence both of their devotion to their religion and of the strong hold which our educational institutions have upon them.

Third—We rejoice at the founding of the Sisters' College of the Catholic University of America—an institution approved by our Holy Father for the higher training of our teaching Sisterhoods. We are confident that it will exercise a most beneficent influence on the future of our Catholic elementary school system.

Fourth—Noting with pleasure the eagerness of our teachers to embrace all the worthy opportunities offered them for professional study and for increasing their efficiency in their noble life work, we heartily encourage them to continue in these efforts so as to be fully imbued with the Catholic teaching affecting education, and to keep abreast of current pedagogical thought as expounded in our Catholic publications.

Fifth—We reiterate that true education consists in the training of the mental faculties and the development of Christian character, and not merely in the imparting of knowledge or information.

Sixth—In this age, with its alarming disrespect for the constituted authority of the home and of the state, we wish to emphasize the fundamental and time-honored teaching of our Church, that all authority comes from God; that the custodians of authority are the representatives of God and as such must be given that respect and reverence which the exalted nature of their office demands.

SEMINARY DEPARTMENT

The Seminary Department of the Catholic Educational Association urges that in the education of seminarians special emphasis be laid on

the duty that will be incumbent on them as priests of developing and nurturing priestly and religious vocations among the people of their future charges. And in order that they may better understand the character of that duty, they should be made to realize that to satisfy the multiplying needs of the Church whose administration God has committed to the children of men, America today requires, and will require, a constantly growing army of earnest, devoted and efficient men and women who, in the priesthood or in the religious orders, in the Brotherhoods or Sisterhoods of the Church, will cheerfully spend their lives and be spent in the glory of God, for their own salvation and the salvation and good of their neighbor.

It is therefore earnestly recommended that all seminarians be deeply imbued with faith in God's providence to supply every vocation needed for the work of saving souls. For this reason, a prayer for vocations should be offered daily in every seminary, in obedience to our Lord's words: "Pray ye that the Master of the harvest send laborers into His harvest."

Moreover, such a clear and exact study should be made of the nature and requirements of vocations, as will enable the future priest to give a discerning and confident judgment in the various cases that will come before him. Further, the seminarian should be taught the duty of giving clear and accurate instruction on the various religious vocations. This instruction should find its first place in both the day and the Sunday School; then, in the pulpit and, if need be, in the confessional.

Special stress should be laid on the advantages of such instruction to fathers and mothers in the Married Men's and Married Women's Sodalities, and to the Holy Name Societies, and from all should be exacted the tribute of prayer to God for suitable vocations.

Fathers should be reminded of the example of God Himself, who sent His only begotten Son to minister to us; mothers should have pointed out to them the answered prayers of the devout Anna—all should be made to feel the sacred privilege and honor conferred on the family and the individual when the beckoning finger of God calls a son or a daughter to His closer service.

The seminarian should be further imbued with his special duty as a priest of developing and nurturing vocations not only by his prudent exhortation, but especially by the encouraging example of his own apostolic spirit and life. His attention should be directed to the fact that daily, or at least frequent, communion of children will offer a safeguard to the continued innocence of the growing boy or girl, will give splendid opportunity for implanting solid virtue, based on the love of God and early self-restraint, and will make easy the total surrender of one's self in answer to God's call to higher and holier living.

Finally, the Seminary Department of this Association would reverently venture to express congratulations to the Bishops after counting on the greater success that attends their present efforts to realize the directions

of the Council of Trent, and of Baltimore, in nurturing promising vocations to the priesthood in colleges devoted particularly to this work.

Election of Officers

The annual election of the officers of the Association, which took place on Wednesday evening, effected only one change in the existing board. Right Rev. Mgr. Joseph A. Connolly, V.G., of St. Louis, Mo., was elected Vice-President General in the place of Rev. Walter J. Shanley, LL.D., of Danbury, who retired. The officers for the ensuing year are:

President General, Right Rev. Mgr. T. J. Shahan, Washington, D. C.; Vice-Presidents General, Very Rev. James A. Burns, C.S.C., Washington, D. C.; Very Rev. H. T. Drumgoole, Philadelphia, and Rt. Rev. Mgr. J. A. Connolly, V.G., St. Louis; Secretary-General, Rev. Francis W. Howard, LL.D., Columbus, O.; Treasurer General, Rev. Francis T. Moran, Cleveland.

Members of the Executive Committee—Rev. Daniel J. McHugh, C. M., Chicago, Ill.; Rev. Van Heertum, O.Pr., West Depere, Wis.; Very Rev. J. P. O'Mahoney, C.S.V., Bourbonnais, Ill.; Very Rev. B. P. O'Reilly, S.M., Dayton, O.; Very Rev. M. A. Hehir, C.S.Sp., Pittsburgh; Rev. Francis Heiermann, S.J., Cincinnati, O.; Rev. Theo. Saurer, C.P.P.S., Collegeville, Ind.; Brother Maurice, Ellicott City, Md.; Brother Bede, Danvers, Mass.; Rev. Patrick Cummings, O.S.B., Conception, Mo.

Parish School Department—President, Rev. Joseph F. Smith, New York; Vice-Presidents, Rev. A. E. Lafontaine, Ft. Wayne, Ind.; Rev. A. V. Garthoeffner, St. Louis, Mo.; Rev. W. J. Fitzgerald, Hartford, Conn.; Secretary, Rev. F. W. Howard, Columbus, O.; Members of General Board—Rev. H. C. Boyle, Pittsburgh; Brother Jno. Waldron, St. Louis.

College Department—President, Very Rev. J. F. Green, O.S.A., Chicago; Vice-President, Rev. Patrick F. O'Brien, M.A., Milwaukee, Wis.; Secretary, Rev. M. Schumaker, C.S.C., Notre Dame, Ind. Members of the General Board—Rev. James J. Dean, O.S.A., Villanova, Pa.; Rev. David Hearn, S.J., New York.

Seminary Department—President, Rev. H. T. Drumgoole, LL.D., Philadelphia; Vice-President, Rev. Dr. Peterson, Brighton, Mass.; Secretary, Rev. F. Corcoran, C.M., Kenrick Seminary.

CONFERENCE OF ENGLISH COLLEGES

At the Seventeenth Annual Meeting of the Conference of Catholic Colleges of England, held at St. George's College, Weybridge, in the early summer, the following papers were read:

"The Very Rev. John Norris, D.D., One of the Founders of the Conference," by the Very Rev. O. Turner, C.J. (President for the year); "The Board of Education Circular, No. 11—Teaching of Geometry in Secondary Schools," by the Rt. Rev. Mgr. Doubleday; "Careers Open to Our Boys on Leaving School," by the Very Rev. D. Considine, S.J.; "The Catholic Educational Association (U. S. A.)," by the Rev. Brother Cyril, C.F.N. There were also discussions on the new Teachers' Council and on a scheme for the more direct and effective representation of the Convent Secondary Schools on the Conference. This scheme, with some modifications, was ultimately passed.

SUMMER SCHOOLS FOR TEACHERS

At De Paul University, Chicago, Ill., about 100 sisters and lay teachers registered for the summer courses of 1912. The following teaching communities were represented: Sisters of Charity of the Blessed Virgin Mary; Sisters of Providence of St. Mary-of-the-Woods; Sisters of Loretto of Joliet, Ill.; Sisters of Mercy; Sisters of St. Joseph; Sisters of St. Benedict; Dominican Sisters; Sisters of the Holy Names, and Sisters of Notre Dame from Longwood, Ill.

Trinity College, Washington, D. C., conducted a Summer School for the teachers and novices of the Congregation of Notre Dame of Namur. There were in attendance over 100; the courses were given by members of the Congregation and extended over six weeks.

The Normal Institute of the Sisters of Providence of St. Mary-of-the-Woods, Indiana, opened on July 1, with an attendance of 900. The exercises began with an address by the Rev. Bernard Feeney, of St. Paul Seminary, St. Paul, Minn. The courses were given by well known professors in psychology, methods of teaching, and the natural sciences, and were continued for six weeks.

FIFTIETH CONVENTION OF THE N. E. A.

The National Education Association held its Fiftieth Annual Convention in Chicago, Ill., from July 6 to July 12. At

the general sessions which took place in the Auditorium Theatre, the following topics were discussed:

Topic: The American High School. "Its Relations to the Schools Below," by Walter Siders, Superintendent of Schools, Pocatello, Idaho. "Mortality in the Early Years," by Adelaide S. Baylor, Assistant State Superintendent, Indianapolis, Ind. "The Specialized or Vocational vs. the Composite High School," by Arthur D. Call, Principal, Henry Barnard School, Hartford, Conn. "Social Activities and Organization," by Milton C. Potter, Superintendent of Schools, St. Paul, Minn. "What the Public May Expect in Dividends; National, Civic, Social," by Kate U. Clark, Brooklyn, N. Y. "The Worship of the Standard," by William H. Mearns, School of Pedagogy, Philadelphia, Pa.

Topic: A National University. "The National Association of State Universities and the National University," by Edmund J. James, President, University of Illinois, Champaign, Ill. "A National University, a National Asset; An Instrumentality for Advanced Research," by Clarence R. Van Hise, President University of Wisconsin, Madison, Wis. "A National University as Related to Democracy," by James H. Baker, President University of Colorado, Boulder, Colo. "Ways and Means; the Next Steps," by William O. Thompson, President University of Ohio, Columbus, Ohio.

Topic: The Relation of Public Schools to the Movement for Recreational, Social and Civic Opportunity. "The Schoolhouse as a Social and Civil Center," by Frank P. Walsh, Kansas City, Mo. "How a Community May Find Out and Plan for Its Recreational Needs," by Rowland Haynes, Field Representative, Playground and Recreation Association of America, Minneapolis, Minn. "The Relation of Schoolhouse Architecture to the Social Center Movement," by Dwight H. Perkins, Chicago, Ill. "The Public Library, the Public School, and the Social Center Movement," by Arthur E. Bostwick, Librarian Public Library, St. Louis, Mo. "The Organization and Administration of Recreation and Social Center Work," by Erich C. Stern, Member of State Legislature, Milwaukee, Wis. "The School as a Recreation Center," by Jane Addams, Head Resi-

dent, Hull House, Chicago, Ill. "The Social Center and the Rural Community," by Herbert Quick, Editor of "Farm and Fireside," Springfield, Ohio.

Topic: The Public Schools and the Public Health. "The Duty of the State in the Medical Inspection of Schools; Results which the Public may Rightfully Expect," by Fletcher B. Dressler, Specialist in School Hygiene, Bureau of Education, Washington, D. C. "The Teaching of Hygiene in the Schools: Public, Personal," by David Starr Jordan, President Leland Stanford Junior University, Cal. "Sanitation in the Rural Community," by Charles E. North, M.D., New York City, "Medical Inspection and Medical Freedom," by Charles A. L. Reed, M.D., Cincinnati, Ohio. "Some problems in Education as Related to the Public Health," by Harvey W. Wiley, Washington, D. C.

Topic: Rural Life Conditions and Rural Education. "A Social and Educational Survey of the Rural Community," by Warren H. Wilson, Director of Missions, New York City. "What is Being Done to Meet the Problem"—"In Guilford County, North Carolina," by T. R. Foust, County Superintendent, Greensboro, N. C.; "By the State of Oregon," by L. R. Alderman, State Superintendent of Public Instruction, Salem, Ore.; "In North Dakota," by James H. Worst, President of State Agricultural College, North Dakota. "The Humanity of Highways," by Mary E. De Garmo, St. Louis, Mo. "The School, the College, and the English Farmer," by E. J. Russell, Director, Rothamsted Experimental Station, Harpenden, England. "What the National Government Can Do," by Philander P. Claxton, United States Commissioner of Education, Washington, D. C.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

The Catholic Church from Without. Rev. James A. Carey, Chicago. The Catholic Church Extension Society; pp. 125.

Many of the very best tributes ever paid to the Church are gathered together in this little volume of 125 pages which is published at a nominal cost by the Church Extension Society. The author realizes the peculiar force attached to the testimony of those outside the fold to the claims of the Church, and while he appears to address himself chiefly to non-Catholics, it is safe to say his work will be found interesting and enlightening by Catholics. The work of the Church as the Civilizer and Teacher of the nations, her doctrines and practices, the Church and the Bible, the Church and Morality, the Church and the Reformation, the Evil Effects of the Reformation, are the general titles under which the excerpts are gathered. Some quotations are given at length; to all are added the references, so that further reading is made possible. Good judgment is shown both in regard to the choice and length of the citations and the author's notes and commentary link them together naturally.

The services of the Church to education during the Middle Ages and the Reformation period are well expressed in the words of historians outside the Church, notably Leach and Maitland. All of these excerpts, we believe, ought to be placed in the hands of our young Catholics who are studying some of the histories of education used in normal schools and colleges. The book might also be profitably used for reading and comment in the higher classes of our grammar schools, in our academies and colleges, for by means of it the young may be given an additional facility of pointing to the volunteer testimony of outsiders in support of the claims of Catholics.

PATRICK J. McCORMICK.